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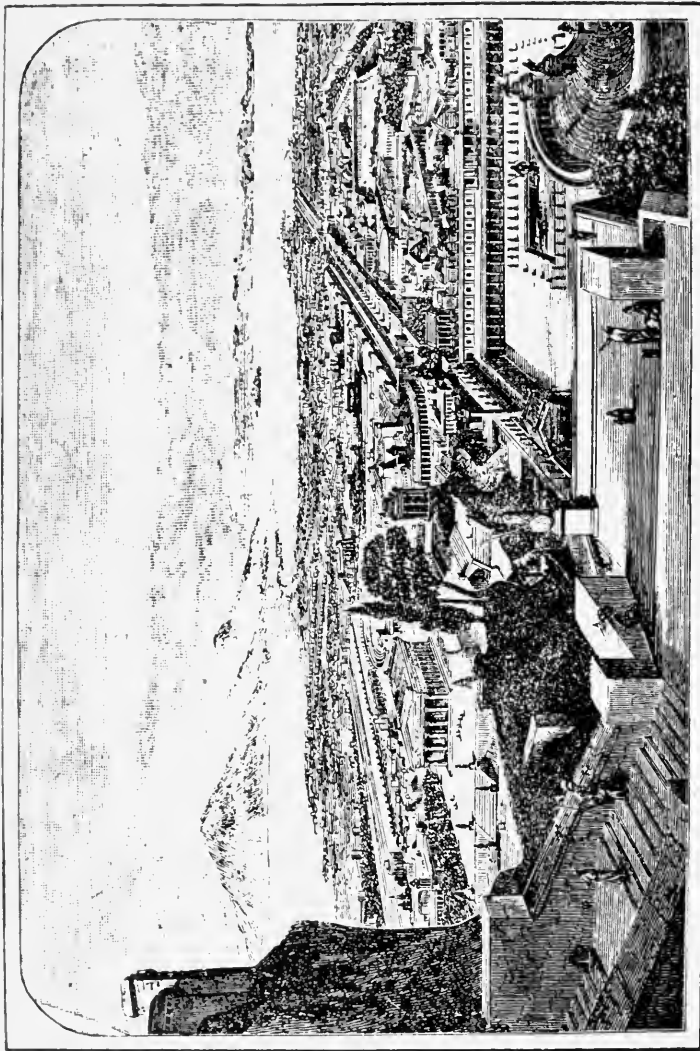
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LETTERS FROM PAULO,
A LEADER IN WISDOM,
TO HIS PUPILS IN
KORINTHOS

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LETTERS FROM PAULO,
A LEADER IN WISDOM, TO
HIS PUPILS IN KORINTHOS

RENDERED INTO MODERN ENGLISH OUT OF
THE SYMBOLISM OF THE ANCIENT GREEK

BY
OMIKRON

LONDON
KEGAN PAUL, TRENCH, TRUBNER & Co., LTD.
NEW YORK: E. P. DUTTON & CO.

1920

DEDICATED
TO MY OWN MOTHER
AND TO ALL OTHERS



BELLEROPHON SLAYING THE CHIMÆRA

[face p. v.]

TO THE READER,

At one time, the scanty Letters of Paulos seemed to me to be greatly wanting in intelligibility, dignity and consistency, and to be a hopeless tangle for any student who sought to unravel the threads of his teaching. They seemed to give very little illumination compared with such gems as are found in the remnants of our inheritance from the gifted literature of Hellas ; and to offer no warrant for the high claims made for them by struggling and baffled commentators.

At a very much later date, I conceived the idea that, in reality, these Letters might be references to teachings of a most profound nature addressed, possibly, to inner schools of chosen enthusiasts, and couched in a special and symbolic terminology—not understood by any outsider, ancient or modern. If such were indeed the case, they could only be interpreted by means of some knowledge, actual or hypothetical, of the profound ideas under discussion ; and by aid of some key to the code of symbolism used as a means of literary and curtailed expression.

Obviously, on such a supposition, a minute study of the original Greek Text would be the first preliminary to any attempt at sound interpretation. But very quickly, I realized that this preliminary was well nigh impossible. For there is no original Greek Text extant ; only a multitude of divergent editions of post-Pauline date. Yet exactitude of text was absolutely essential for the line of study I hoped to take. Apparently, I must be my own editor—a toilsome prospect.

After many an excursus into published but variant Texts, I finally decided to try unedited Texts, hoping to find useful clues by process of comparison; also in that non-accentuation and non-spacing of words which characterize the oldest MSS.: and also in the superabundance of their misspellings—errors that are due to illiterate copyists, or else to the penning of words according to their sound.

Eventually, I decided to rely on three Transcripts, said by their authors to be exact. They are the *Codices Augiensis*, *Boernerianus*, *Claramontanus*. I also made much use of the "Collation" appended by Dr. Scrivener to his laborious issue of the first-named Codex; and some reference to his edition of the Text *Stephanicus*.

A further decision led me constantly to consult such ancient lexika and fragments of lexika as were obtainable; for I believed that in these original dictionaries of the Hellenes, the ancient scholars would have given apposite meanings, as well as clues to symbolic and allegoric expression. I paid particular attention to the strange Hermēneia of the old grammarians, supposing that they had good reasons for it, and even for giving, usually, more than one Hermēneia for the same word.

For some years, I was fully employed in my most difficult undertaking. Progress was slow, and reconsideration of work already done was constant. And it will be readily understood, that the draft which, as a work of research, I finally adopted as a fair rendering, must needs be subject to any revision required by the results of further research. The very few editings due to myself, as apart from any readings in the sources mentioned above, are separately stated. As editings they are quite commonplace corrections, but they make

very great changes in the meaning. Almost always they were suggested by the trend of the context. And it is my hope that it will be found possible, at no distant date, to publish the reconstructed Greek Text on which the present English rendering is founded.

It remains to add that the arduous years I have spent in the endeavour to possess myself of the true inwardness of my author's teachings have left me more than grateful for their gracious influence. And it is with profound homage to one divinely starred amongst the Immortals that I offer my rendering of his words to whosoever will.

OMIKRON.

PRINTED BY BEN JOHNSON AND CO., LTD., YORK AND LONDON.

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EIRENE

[*face p. xi*]

PLATES

FRONTISPIECE "Ancient Corinth" is an outcome of modern archæological research. *From Harper's Dictionary of Classical Literature and Antiquities, by H. T. Peck. By kind consent of The American Book Company, New York.*

I "Eirēnē" (see pages 208, 254). The attitude of the left hand indicates Secrecy. The Serpent is symbolic of Wisdom. *From L'Antiquité Expliquée, Vol. I., Pt. 2; by B. de Montfaucon.* [p. xi.

II "Bellerophon Slaying the Chimæra." The Chimæra was the offspring of Typhon [Evil] and Echidna [the Render of her mother]. That is to say, it was the destructive and prolific opponent of the better way. *From Ancient Unedited Monuments, by Jas. Millingen.* [p. 5.

III "Pistis, Fides or 'Faith'" (see page 183). The figure standing by the altar is symbolic of the fruition promised to the teachable and loyal worker, or to the aspirant for the things of the Spirit. *From L'Antiquité Expliquée, Vol. I., Pt. 2, by B. de Montfaucon.* [p. 182.

IV "Hermes Leading Nymphs" (see pages 199, 200, 258). *From Catalogue of Greek Vases in the Ashmolean Museum, Oxford, by P. Gardner. By kind consent of The Clarendon Press, Oxford.* [p. 200.

V "The Eleusinian Deities" (see page 204). A slab found at Eleusis, 1859, during excavation, and ascribed to the Greek Art of the fifth century B.C. Its interpretation is the subject of much conjecture.

The scene symbolizes the granting in the Lesser Mysteries of a special gift of quickening power from Dēmētēr [the Upbuilding Love in Nature]. The novice faces his ideal, the KORĒ [the dauntless and beautified Soul]. *From a Cast in the British Museum.* [p. 204.

VI "The Annunciation" (see page 210). Crivelli, a master of the fifteenth century, depicts the Virgin as living a thoughtful and strenuous life amidst her unheeding and unseeing neighbours. The peacock dwells in the court where the inhabitants are going their little rounds, whilst the Dove Invisible [God's Gift of Quickening Power] descends upon the Virgin's head,* and the radiant Gabriel heralds the approaching consummation of her aiōnian [agelong] human life. *From the National Gallery, London.* [p. 210.]

VII "The Ludovisi Throne." Parts of a structure found in Rome, 1887, and now in the Museo delle Terme.† Various interpretations have been offered. (See page 242). [p. 242.]

A girl-genie pipes on her double pipe, the idyll of a human life. A Veiled Soul, listening intently, takes up the strain. The incense burner, on her right, wafts aloft her aspirations and wholesome resolves.

After long effort, and the aid of ministrants‡ of the Lesser Mysteries, comes the Day of Unveiling [Apokalypsis].§ The luxuriant hair is the ripened development, and the golden circlet is the crown of the Soul's human achievement. The upward movement is the Rising Above [Earth].

The rapt face is the Sighting of the Great Unseen. *From a Cast in the British Museum.*

* Compare ". . . the Bridal Soul needs to receive, by aid of the Angels, a quickened unfoldment of growth in the matter of her Head [her Maturity of Power]." See page 87, v. 10.

† "One of the most simple, beautiful and characteristic works of Greek Art in the early fifth century [B.C.]" says E. A. Gardner. Page 83, Vol. 33, *Journal of Hellenic Studies*.

‡ Note the petroi beneath their feet. See petros, page 262.

§ Compare "If it is beyond her strength for a Bridal Soul To Receive Completion, or To Be Lifted Above [Earth] she must be Veiled." See page 87, v. 6.

LETTERS FROM PAULOS

FOREWORD

KORINTHOS had lived many lives before the beginning of the Christian Era. And she had lived them with a great intensity, peopling herself with an enterprising, a gifted and an achieving race. A large city, expert in her inventions, rich in her voyagings, wonderful in her structures, beautiful in her adornments—the outcome of the matchless genius and arts of Hellas—she was yet the proud mother of cities greater than herself.

And these daughters rendered regular and due homage to the Mother City at the festive gathering of her descendants, whenever the Great Games of the Isthmus called to them far and wide over the Mediterranean. For every second year, Korinthos summoned youth and maiden, man and woman to contribute feats of endurance, of valour or of genius, in the ancient home of Bellerophontes, the Slayer of Evil, and of his renowned steed, the Winged and Bounding Pēgasos—a gift of Athena, the Virgin Goddess of Wisdom.

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And her grandchildren of many generations, visiting the parental home, wandered in the tranquil groves of her outskirts : sat in the apses of her beautiful squares : listened to the waters of her many fountains—fountains of cunning skill, made piquant by arch Tritons and gaping dolphins : admired the masterpieces of painting in her portals and her colonnades : remembered her heroic dead as they gazed on the sculptured forms of her athletes, defenders and leaders : inventors of ships and explorers of the sea : founders of colonies and the fathers of their people. They tendered their respects to the statues of revered philosophers, of beloved poets and poetesses, of honoured pioneers of science ; and of virtuous priests and priestesses—the high servants of the gods.

And they were ever grateful to the masters of the immortal arts who prolonged the memory of the heroes of their race : and to the gods who had inspired them to their daring deeds, or honoured them with direct guidance by means of the Oracles of their sacred shrines.

In the most ancient quarter of the city they entered the old Doric fane and joined in the hymns chanted to Apollo who, by aid of the Muses, saved his devotees from the evils of earthly ignorance ; and who, to such ardent worshippers as the poet and

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scientist, the artist and the dramatist, granted a special inspiration in their dreams.

They lingered long amidst the wondrous buildings of the Agora, in the upper town. They stood on the marbled mosaic of its Temples, perfect of design and craftsmanship : realized God's Law of Award in the Temple of Fortune, and the unity of His divine agents in the Sanctuary of All the Gods. Stepping out again into the great square, they passed the august but benevolent figure of the Earthly Zeus, and of Zeus Most High; and they looked believingly on his swift messenger to favoured mortals, Hermes of the Winged Intelligence and the Winged Way of the Soul. In the very middle of the gracious piazza, they walked round the figure of Athena, Goddess of Wisdom, and recognized on her pedestal, the several beauteous Muses who were her own investigating aspirants, as well as the winsome servants of attentive mortals.

They wended their way up the Akrokorinthos, and noted the shrines of Isis who so dearly cherished her farspread family of Man, godhood in the germ : of the Mother of gods on her seat of power : of the Yearning Mother and her Missing Daughter : of Hera, the moralist of a practical earthly life : and many others. The whole hill itself was sacred to Aphrodite. And at its summit they entered her

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Temple and gazed on the beauteous symbolic forms of the Sun, Giver of Life : of Love : and of the Mother of Love, armed as a guardian goddess, the protectress of her beloved city—Korinthos, wide-spread and wall-girdled on the plateau and plain below.

They stood on the summit of the hill, and beheld a most fair and far-reaching panorama. The Gulf of Korinthos lay just below the city, cutting far into the mainland from the Adriatic, and almost achieving an island, though as yet the narrow and rocky Isthmus still defied it. Away to the north rose the snowy mounts of Parnassos, and the peaks of many illustrious provinces that in their recesses and valleys held in hiding renowned cities, scenes of historic deed, and secluded shrines of religion. Circling the far eastern view, they could discern famous Athens and the white marbles of the Parthenon, Temple of the Virgin Goddess, though they could not identify the long Sacred Way that led out of the western portal of the city to the mystic halls of Demeter, the Yearning Mother, at Eleusis. Glancing over the near north-west, they might find the site of Delphi, the ancient home of the Mysteries of Apollo the Saviour, on the opposite slopes of Parnassos : whilst far away in Epirus, they might dimly imagine the whereabouts of Dodona—that fane of the untold antiquity of their race—

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the Oracle of Zeus, Father of gods and mortals.

Just below, the Saronic Gulf assailed the Isthmus on its eastern side, giving scope to the port of Kenkhreia, with its temple-crowned promontories; whilst far away to the illusive horizon the beautiful isles of the ubiquitous sea, betimes with landmarks of pillared shrines atop their crags, studded a far stretch of the Mediterranean, ever memorable in the annals of Hellas.

Circling his eye to the west, the visitant to his hometree beheld the waterway to the outer sea which his ancestors had erstwhile breasted—in galleys designed and built in Korinthos—as they sought, in obedience to Apollo's Oracles, to extend Hellas westwards into Italia and Sikilia, into Hispania and Gallia. And the scene was of rare beauty to his sight, and the memories it recalled were of a pride worthy of his heart. And he himself would win honours in the forthcoming Games in the Stadion on the Isthmus, and bear his trophies away to the distant kinsfolk—a kinsfolk ever united, even in times of dissension, by pride in the achievements and honours of their race.

Descending the sacred Akrokorinthos, and again passing through the Agora, the little knot of visitants might pause in one of its shady colonnades, and join some group listening attentively to a travelling

Letters from Paulos

philosopher, possibly some scholar who had been a tutor of kings. His spare, erect figure, indicative of simple living and high thinking—his kindly glowing eyes, indicative of outdoor life and inner enthusiasm—was the centre of a gathering of keen and cultivated men and women. He might be discussing the alluring vices of a rich city: advising the seeker after perfection of soul and the true service of mankind to avoid the corrupt associations of a public career: solving some enigmatic myth, and showing forth its inner verity of human destiny, or of the eternal law of God. Or he might be propounding a theory of the emanation of the visible world from Invisible Spirit, and deducing from it some lofty ethic for thoughtful men.

Perhaps the youthful visitants from far-off colonies, catching little but vague ideas from the accomplished speaker, would turn away and following, perchance, the northwest road that led towards the city of Sikyon, would examine still more of the sculptured memorials and adornments of Korinthos. Or, pausing in the Temple of Athena the Bridler, they might recall her visit to Bellerophon in dream, and the practical help she had given to that favoured hero. Of a truth, the gods at critical moments still drew near to mortals, and were their instructors, healers and guides.

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Presently, the wanderers would arrive at the great amphitheatre, and amidst thousands of occupants in the rising tiers, they would hear to perfection—thanks to the architect's skill in acoustics—some popular orator, or the rendering of some famous work from the Drama of Hellas.

Or, perhaps, they might even take horse and go as far as Sikyon itself, scanning the notable buildings and temples and monuments of that illustrious nursery of the arts. And amidst its bewildering plentitude of the gifts of genius, they might note another Temple of Aphrodite, tended by a chosen priestess, and guarded by a female sacristan—both vowed to celibacy. And into this temple they might indeed look and direct their prayers—but not pass the threshold.

Or, perchance, when leaving the Agora, they might pass out by its great north-eastern portal, the Propylaia; and, descending the marble staircase, reach the lower suburb of the city which was connected by a splendid highway with the port Lekhaion lying to the north. Declining that direction, they might turn eastwards into the beautiful marble quadrangle where the famous spring of Peirēnē had been made into an ornamental fountain of many chambers. They might linger long by its cooling waters, or peer idly into the square fish-

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pond below which its generous cascade kept alive.

Or, pursuing the eastward road and reaching the pine groves in the Sanctuary of Poseidon, they might loiter in its peaceful shades. If they were contestants in the forthcoming Games, they would probably pass on and seek their temporary homes, the bare cubicles allotted to them on the avenue of the Stadion—the scene of the famous Isthmia when in foot-race or horse-race, in poetry or music, the victor won the honoured crown of pine.

The Stadion of the Isthmus was a handsome marble structure of the usual elongated style. Soon the rising tiers of its seats would once again be filled by spectators gathered together from the famous Hellenic cities of many lands, eager to share in the making and the honouring of the future heroes of Hellas—Hellas whose glory lit up the shores and hinterlands of the whole Mediterranean world.

* * * * *

But Time turned his Wheel. The scene changed, and Roman power was pushed eastwards. Akhaïa, and more especially its leading city of Korinthos, resisted with tenacity : some say she poured insult and contempt on the ambassadors of Rome. But be that as it may, Korinthos died, slain in the year 146 B.C. by the soldiery of Mummius. Her mansions were destroyed ; some part of her public buildings

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were razed ; her unparalleled treasures of art were sold by auction to agents of kings, or, in far greater amount, sent to adorn Rome herself, who had never before been seen in such array.

The whole girdled site of Korinthos was dedicated to the gods, and banned to human habitation. Perchance some sentinels remained : possibly the route to Rome, via the Isthmus, was not entirely closed, but for a hundred years the city herself lay dead, in voiceless desolation. Her honours were given to Sikyon, and there the Isthmia long received their due celebration.

Again Time turned his Wheel. The Republic waned, whilst its great consul Julius grew ever greater. In his earlier years, he had covered an area from Britain to the Euphrates, from Africa to the Bosphoros in his military and diplomatic travels, and well knew its leading features. So, in the final years of his power, he decreed that Korinthos was to live again.

And immediately she arose, a replica externally of her former self.

Yet she was something of a changeling within, having a Roman colony as new blood, mingled with a revived Hellenism. Her honours were restored : her temples re-opened : her ships refilled : her mansions reformed. And in a wondrously short

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time she was again a great city. The first Emperor to be, Octavius, visited her in 44 B.C. as a youth with his tutor, Athenodoros, the noble Stoic philosopher. And by the middle of the first century of the Christian Era, she was a well-established and influential city, having a new history of a hundred years, mingled with the legends of her former lives.

She was situated on a great Oriento-Occidental route of the Empire, sharing in the benefits of its wide and ordered rule, and in the advantages of the great network of highways and bridges, waterways and ports, by which the proud citizens and the ordinary denizens of the Roman Empire mingled with each other. And many of those citizens and denizens were widely travelled: well educated in one or more of its many schools, colleges and exclusive fraternities. Many had mixed in the cosmopolitan life of such famous cities as Athens, Alexandria, Syracuse or Rome; or in the more specialized life of such as Hierosalem, Tarsos, or Ephesos.

Ideas of a popular kind could easily be passed round; whilst the hard tenets of a secret school could be quietly transmitted to far away adherents and branches, by travelling teachers and trusty couriers. Languages were numerous, but the Hellenic tongue was widely spoken, and its treasures

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of poetry and prose were closely studied by non-Hellenes in general, as well as specially coveted by Semites and Romans. Religious cults of innumerable kinds were usually tolerant, perhaps because they regarded the varying names as connoting similar ideas: or, perhaps, because different races were divinely allotted to different guardian gods. They could, however, all share in the worship of the Great Mother, whatever name they knew her by, for she was always the Visible Consort of the Invisible Spirit. And as the Principle of Unfolding Nature, she might bear "Divine Sons" to It in any land, for she was ever the potential Mother of gods.

Various modes of worship, varying levels of thought from the very crudest up to the most refined, might be found—the noisy rites of a street procession being concurrent with the contemplative life of the recluse, or the psychic ecstasis of the seer.

The harbinger of a new rite, or of a more advanced philosophy, or of a more ecstatic achievement of the soul might surely find a hearing if he were wise enough to choose a field suitable for his labours. His ability to make, or to retain converts would largely depend on the natural rapport between his teachings, and the mental and moral status of his hearers. Few and far between would be the permanent practitioners of any lofty transcendentalism—and these would

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only be found in the preparatory levels of some great ethic, or of some profound philosophy. Jews, with the traditions of their seers, and other Semites with their ideas of divine emanations : Hellenes with their Platonism : Romans with their practical integrity and adopted philosophy—might each provide a few disciples for loftier flights. But any attempt to found a school for the hereditary transmission of such lofty practices would be, in this imperfect and changeful world, something in the nature of the forlorn hope of the battling and dauntless soul.

Yet such dauntless souls were by no means wanting, and betimes, they put themselves in evidence. They might have lived for years in the unrivalled air of mountain fastness, or desert oasis, contemplating man and God ; in exalting their own inner being by aid of a secret science, and growing ever stronger in the will " TO SEE God." They might have been solitaires or they might have been members of some sodality ; but it was likely enough that there were threads of connection amongst them, subtly maintained by the far-reaching routes that blended the great civilizations of three continents. Egypt and India, Asia Minor and Persia, Greece and the Middle East had their visitors of State and their purveyors of commerce ; and

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assuredly the keen thinkers of philosophy, and the seekers after spiritual unfoldment would find means to learn from each other, and to meet as pupils and teachers.

The student might become the philosopher, he who lived in hopes of finding Wisdom ; and the philosopher, might become the Illuminate, he who had unfolded the powers of a transcending Vision. So, too, the ardent lover of his God might seek Him in his dreams, and speak afterwards, in strangest speech, of the adventurings of his soul. To such as these, the visible world enclosed, as it were, an invisible ladder ; and they would fain scale its topmost rungs, and reach that merger of Earth and Heaven, where reasoning mind gave place to Opened Vision.

But such as these were the FEW. The MANY wended their upward way by slower and easier mode, whilst the really crude of heart, and ungrown of mind, might resolve themselves into deadliest hostility. The FEW, however, understood their bearings, and decided of their own will on running the gauntlet. None the less, when they fell, victims of human hatred, God knew His heroes, and marked out the path of retribution to be trodden in some later day by the slayers of the fairest Children of Man.

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Nevertheless, such Children had, in truth, been born out of due season, and they had been nurtured in secrecy. In turn, they nurtured others, using a speech devised from commonest terms, but charged with an inner code : elements of expression, culled from Nature and from Mankind, that formed the vast Alphabet and Grammar of an underlying and closely guarded science.

For the time was not yet, for the MANY. Yet the FEW, the promise of the Future, must be tended and reared, though in deepest secrecy ; and eventually they must take the MANY unto themselves as their cherished, if wayward, charge. Time and again the MANY had received, and would still receive counsel, guidance and uplifting. All around could be heard, in languages that still lived, echoes from the wisdom of ancient sages : hymns of noble ideal that quickened the soul : promises of out-raying strength for the loyal heart : prophecies that inspired human life to patience and progress. And these echoes came from scattered centres, and from varying and oft unknown ages. And they seem to hint that the better progress of the MANY hinges on the hard pioneering of the FEW.

At some remote day, in the valley of the Nile, Hermes the Thrice Great, the Shepherd of Heroic Souls, had lifted the curtain of the Unseen. The

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writer of the notable and oft redacted "Poimandres," says* :

1. " once upon a time my physical senses being held in check, my mind occupied concerning the things that really ARE : and my meditation being greatly exalted . . . Methought a certain Being, colossal and measureless, seeming to call my name, said to me ' What dost thou wish to hear and to behold ? And [what] art thou planning to learn and to know ? '
2. And I say ' But who art Thou ? ' ' Indeed,' He says, ' I am the Poimandres [the Shepherd of Heroic Souls] the Mind of unfolded power. I know what thou art wishing, and I am with thee everywhere.'
3. I reply, ' It is my will to learn the things that really ARE, and to understand their nature ; and to know [to be at one with] The God . . . '

He answered, ' Hold fast in thy mind whatsoever things thou art determined to learn, and I Myself will teach thee.' "

Later, the same writer declares

27. " I . . . was made FREE by Him having been strengthened WITHIN, and having been

* See Appendix III., for Greek Text.

Letters from Paulos

shown the Nature, and the vast spectacle of the All. And I began to herald to mortals the Beauty of True Homage and of Wisdom.

29. . . . And uplifting them I became a leader of the [Human] Race on its return journey, setting forth teachings how and in what fashion they shall be made Whole. And I sowed in them the teachings of the Wisdom Search : and I nurtured them on the Water that never decays.

30. And I recorded the beneficence of the Poimandres [the Shepherd of Hero-souls] unto myself. And having been filled with the things which I desired, I rejoiced in my ripened growth. For the sleep of my body became the alertness of my soul : and the closing of mine eyes truest vision. And my silence became productive of the Good : and my speech, the fruits of good things . . .

31. Holy is our God, He Who desires to be known, and Who is knowable by His own."

From the lofty plains of Iran had come the noble teachings of Zoroaster the great Magian, a long-expected Messiah who held communion with God ; and who, after being unsuccessfully " Tempted of the Devil," had put forth his God-given ideas for the uplifting of the Iranian peoples. His inspired disciples carried them far and wide ; and, west-

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wards, his Sayings had been built into the very foundations of the ethic of the Semite and of the Hellene. The purity of their teachings is reflected in the vision of a departed soul.*

“ And the soul of the faithful [deceased] one addressed her, asking ‘ What maid art thou, who art the fairest maid I have ever seen ? ’

And she, being his own conscience, answers him : ‘ O thou youth of good thoughts, good words, and good deeds—of good religion, *I am thine own conscience*. . . . I was lovely, and thou madest me still lovelier : I was fair, and thou madest me still fairer : I was desirable, and thou madest me still more desirable : I was sitting in a forward place, and thou madest me sit in the foremost place, through this good thought, good speech, good deed of thine ; and so henceforth men worship me for having long sacrificed to, and conversed with Ahura Mazda [the Everliving Creator].’ ”

The lofty aim of the founder is echoed in his prayer :—†

“ (Yea, I approach Thee, the great Creator, with my prayers, I) who by these (great gifts of grace) will protect (Thy) Divine Righteousness,

* Sacred Books of the East. Zendavesta Pt. II. Yast 22, pages 316-7.

† Op. cit., Pt. III., page 24.

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and (Thy) Good Mind (within us) for ever.

And do Thou, therefore, O Ahura Mazda !
*teach me from Thyself, yea, from Thine own
mouth of Spirit*, that I may declare it forth to
(these Thy waiting people) by what (powers
and according to what laws) the primeval
world arose."

But Time had wasted the Magian Philosophy :
for some six centuries (?) lay between Zoroaster and
the first Cæsars—or, according to the Hellenic
scholars of their day, some six millennia. Probably
too, its reputed secret books had utterly perished.

At some faraway date, the stranger Orpheus had
sung his heavenly strains in Thrace, as also in the
adjoining lands. And his Hymns had long lingered
in the mystic sodalities formed by his followers. His
tenets were retold by Pythagoras and by Plato in
their special schools ; and their echoes have been
passed down, even to his very day. An aspirant
sings.*

" Great Heav'n whose mighty frame no respite
knows :

Father of all from Whom the world arose :
Hear bounteous Parent, Source and Goal of all,
Upwinding in Thy fold this earthly ball :

* * * * *

* See Appendix III. for Greek Text.

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Propitious on *a novice mystic shine*,

And crown his wishes with a *Life Divine*.”*

Beyond the Indus, some six centuries before the Christian Era, the Tathagata [He Who has attained to Truth] had declared :—†

“ [The Recluse] with his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable—applies and bends down his mind to the modes of the Wondrous Gift. He enjoys the Wondrous Gift in its various modes—being one he becomes many : or having become many, he becomes one again : he becomes visible or invisible : he goes, feeling no obstruction, to the farther side of a wall or rampart, or hill, as if through air : he penetrates up and down through solid ground, as if through water : he walks on water without breaking through, as if on solid ground : he travels, cross-legged to the sky, like the birds on wing : even the Moon and the Sun, so mighty, so potent though they be, does he touch and feel with his hand : he reaches in the body even up to the Heaven of Brahma [The Everlasting God].”

In the second decade or so before the Christian

* Amended from “Mystical Hymns of Orpheus.” Translated by T. Taylor, page 16.

† Dialogues of the Buddha. Trans. T. W. Rhys Davids, page 89.

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Era, there was born in Alexandria, the distinguished Philo, a Hellenic Jew who was deeply interested in all wisdom pertaining to the soul's unfoldment. During his long life he pondered the allegories of his own religion : studied the philosophies of Hellas and of its neighbours : visited fraternities whose aim was to attain to the rare practice of the higher faculties of the soul. In *The Contemplative Life* he describes the community of the Therapeutæ, a self-supporting body of men and women who dwelt near the Lake Mareotis, some miles south of Alexandria : he discourses on their mode of life and on their great ideal of surpassing ordinary faculty :—

“ I mean,” he says, “ not the sight of the body, but that of the soul, by which are known the true and the false. And may the Order of the Therapeutæ, being constantly under preparation TO SEE, attain the viewing of That Which Is : and may it transcend the visible sun [for the Invisible] : and may it never abandon this mode [of service] which leads to perfect bliss !

Those, however, who enter upon the Therapeia [the Making Whole] do so, not by reason of custom, or direction, not by an appeal from anybody, but because they are ravished by Heavenly Love, just like those who are being

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initiated into the Bakkhic and Korybantic Mysteries ; they are mad for God until they behold the object of their longing.”*

Manuscripts, that is to say leaves of papyrus, were multiplied by readywriters ; and translations were made by practised scholars. Ideas were discussed in favourite colonnades, or shady gardens ; lectures delivered in open schools ; noble dramas rendered in amphitheatres ; choice passages repeated in private houses, by the camp-fires, or by the wayside.

Literature of a trumpery kind was not worth an amanuensis, and had but a little day ; whilst the crystallized thought, or the moving song often passed into a constant memory and spoken tradition. Every great leader had a repertoire of such gems from his forbears, and his followers were not likely to be lacking in discernment as to its merits, or to the value of his tenets. Neither were they likely to accept any leadership that was not the natural outcome of a recognized and personal attainment. Every leader must perforce prove his title in the gauntlet of open criticism.

When, however, by rare occasion, some leader of mysticism—the hard and exacting science of the

* Trans. from “ The Contemplative Life ” of Philo Judaeus. See Appendix III. for Greek Text.

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soul—appeared in a great city, and sought for volunteers, he was hardly likely to be more than a name, or a rumour, to the great majority. His own efforts had led him beyond the threshold of the Unseen, and, of necessity, he knew human-kind far too well to suppose that more than a few, either could or would essay to follow him. His special tenets and practices, probably his personal story and foregoings would be unknown to the majority of his contemporaries, even though many might see his face, or hear his voice. He had passed into the transhuman stage, and his immediate work was the founding of a school that should lead others towards the same goal.

He might perchance find some pupils worthy and ardent enough to become practitioners of his mystic art : and they, finding others in turn might become links in a line of succession. Or presently alas ! the succession of the real Knowers might fail, for the Way to the Unseen is passing hard. In that case, some of the outworks of the school, its preparatory culture, the activities of its ' prentice ' hands might indeed remain, and long play a most valuable part in the outer world. But the Inner Light had failed, and the world knew it not.

Such a school, and of recent date, had been that of Pythagoras the Samian, of Plato the Athenian, and,

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perhaps, of Zeno the Kypriote: and in each case the line of succession eventually failed. Before these, and perhaps concurrent with them, had been the secret circles of the genuine "Mysteries," nurseries in their palmy days of daring souls that would fain recross, even in the days of their flesh, the forbidding river of Lēthē [Oblivion of the Spirit] and regain, as a permanent possession, Alētheia [the Consciousness of the Spirit]. These "Mysteries" in the long run also knew of inner failure, although the fragments of their outer works were, and are, monumental.

How long then would a later foundation, that of Paulos, the Jewish leader of a new school of transcendentalism, linger on the Semite coasts, in the Syrian Hinterlands, in the lap of greater Hellas, or in any portion of the expanding Empire of Rome?

* * * * *

Tarsos was a very ancient city. Long ago an oracle of Apollo had directed its foundation, and Hellenes from Ionia had laid it. Its position offered facilities for a great port to trade with the West, and for an overland route to East and South-east; and in due time the priests of Apollo cut a famous road through a gorge in the mountains, the Kilikian Gates, and connected it with the interior region of Asia Minor, and the faraway North.

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Various conquerors, Assyrian, Persian, Syrian had surged through it, and some had possessed themselves of it, leaving an additional ethnic strain when their rule failed. About 170 B.C. it became an autonomous city, rich in its possessions, varied in its racial elements, accessible to currents of thought from all quarters. A few decades later, the Romans took possession. And under the magnifico, Mark Antony, the city richly entertained the famous Cleopatra, the last Greek sovereign of immemorable Egypt. In a few short years the tragic tale of these two personages had been added to the history of nations; whilst as regards ancient Tarsos itself, its City Fathers had fallen very far, on the down-grade of political corruption.

Yet, in the blended life of this unique centre, there were also severe and lofty strains. The pure creed of the old-world Zoroaster had become familiar during the sometime Persian rule. And his Magian Philosophy was still highly honoured amidst the mystic fraternities of the near East. The punctilious Jew, with his racial code, his civic industry, his prophetic lore, was a power there, and in receipt of imperial favour. And, as in every city of Greek foundation, the beautiful mystic teachings of the Divine Plato had their lovers there, and a wide vogue beyond. Still more widely, perhaps, the

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Stoic philosopher may be of Phœnician birth, found listeners for his spiritual theory that All comes from God, and lives in Him : and that He alone knows no change. And he also found practical followers for his ethic—to stand apart from all corrupting influences, yet to serve mankind : to recognize the spiritual link in compatriot and foreigner, male or female, bondman or freeman : to live by one's own labours in this world, and to merit a closer approach to God—which God Himself infinitely desired.

Metaphysic was—and is—dear to the Eastern soul. And whether the devotee sought to express himself by the imagery of concrete form or of poetical speech, his intensity of pursuit is not to be questioned.

It led the crudely developed to an utter loss of self-control in religious mania and in phallicism : those educated in the husks of traditional lore to self-complacency and cruel persecution : and the highly evolved to a perfect self-mastery and altruism in the will and the “madness TO SEE God.”

Tarsos, like other great cities, had her widely travelled sons, and in due time, when her City Fathers failed her, one of them, the noble Athenodoros was sent to her aid. In all probability he had been nurtured in an aristocratic family loyal to

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Stoic tenets, and, as a youth, sent to learn of Stoic teachers in the open schools of Tarsos. Probably too, in accordance with the usage of cultivated families, he had been encouraged to travel, both for further study and for knowledge of the world. Certainly he was a pupil in Rhodes of the deeply-learned and far-travelled Posidonis, who in earlier years had been the guide, philosopher and friend of many high-born Romans, and the practical builder of great ideals. Certainly he had wandered in the East and in Egypt, and lectured in many great cities. Certainly too, he must have had great personal gifts and qualifications to be chosen in his thirtieth year as the tutor of Cæsar's heir, the notable Octavius ; and to have commanded throughout a long life the unbounded respect of that great and practical potentate.

About the time of his sixtieth year, possibly in 15 B.C. Athenodoros was sent as the representative of the Emperor to reform the government of his native city ; and in remodelling it, he showed favour to those who could contribute to it, service, prosperity, experience and a seasoned sense of responsibility. He was all-powerful and incorruptible ; and during his time, Tarsos must have had a clean government and worthy citizens ; whilst under such a successor as Nestor the Platonist it

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must needs have continued to possess them.

Under such a regime, the Jewish family of young Saul must have contributed to the welfare of Tarsos ; otherwise they would not have been honoured with the status of " Citizens of the Roman Empire," and with all the consideration it entailed from the State. Like many Jews living in the larger world, as distinguished from narrow Palestine only, the Tarsian Jews mingled with imperial officials, State priests and citizens of varied race. Many of them were widely read in Greek Literature ; some were schooled in its physical sciences, and some were devotees of its metaphysic. And indeed, all around the Mediterranean in the time of the first Cæsars there was a great impetus towards the choicest culture, whatever its racial origin, and whatever its age. Thinkers, generally speaking, were easily citizens of the world.

Young Saul, born of an honoured family, grew up amidst the advantages of this famous and recently reformed city of the Empire. He was intimate with its schools and gymnasia : its working guilds and debating societies : the Public Games of its religious festivals. In its amphitheatre he would hear great orators, and see renderings, with their accompaniments of choral song and symbolic dance, of the immortal works of the gifted Drama of Greece.

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As a boy, he might easily watch the many operations of shipping enterprise, of skilled engineering, of military training, of imperial statecraft in his native city. Or he might easily be taken on visits to many of the great and beautiful cities which, at that time, abounded in Asia Minor, in the Middle East, and on the waving coast of the well-peopled Mediterranean. By early manhood, he might have seen the great world in a detailed miniature, and heard of the speculations—whether in things physical or metaphysical—of most of its historic sages. In truth, all the circumstances of his early life tended to a wide knowledge of the world, and to a great precocity.

In those days, great thinkers speculated largely on the origin of the world, on the outraying of life from God, on the conditions of return to Him. They studied the nature of Virtue ; that is to say, the real worth of the human soul : and the possibility, by intense effort, of so expanding it that it attained to Ecstasis, the Outgoing of the Consciousness TO SEE and TO HEAR things of the Unseen World.

Ancient Iran, before the coming of Zoroaster, had long expected a Messiah ; that is, One who, figuratively speaking, is like a Cloud, a creation between Heaven and Earth : and who, literally speaking, is a Man-god, a man in whom the planned likeness of

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God has become an actual development : a Being Intermediate between two orders, and combining the natures of both. The Hellenic Philosophies, Orphic, Pythagorean, Platonic, Stoic, had as their pinnacle, the Divine Man : whilst the Ancient Mysteries laboured hard to place the immortal crown on a lofty, but precocious upbuilding of the human soul.

Did youg Saul ever hear hints of such things as these in Tarsos ? Possibly. Did he give credence to them ? Possibly—with limitations. His Jewish blood vibrated to the strains of Jewish prophets who both HEARD and SAW the angels of the Lord. And the delicacy of nerve formation, inherent in an ancient race, might, in his case, be so specially emphasized that long after childhood's day he might, perchance, still see the " trailing clouds of glory " which he had brought " from God Who is our home."

The busy life of a schoolboy, educated according to Greek modes, would tend to develop his faculties and widen his outlook, without at the same time, robbing him of his innate idealism. On the other hand, his family life, his attendance at the Synagogue, the historic rites of his racial faith might develop, in a sensitive youth, a perfervid desire to be a teacher and a leader amongst his own peculiar people.

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And probably enough, it was by his own desire that he eventually went to Jerusalem, to study Jewish Law and observances in the Holy City of his race.

As a student of glowing earnestness and youthful susceptibility who found himself in new and hallowed surroundings, he would be easily fired into violent action by his new chiefs. Many of these were sore at defections from the centripetal Jewish standpoint, and arrogant in their claims to be the mouth-piece of God. Some of them, or their forbears, had been cruel persecutors of foreigners in Palestine who declined to be Judaized : of native but Hellenized Jews : and of certain of their own brethren who, searching the Scriptures, had found, beneath a veil of written word and acted rite, a great but secret spiritual content.

At the very time of young Saul's arrival in Jerusalem there were many Jews, widely spread, who declared that a Messiah had recently come, He Who was the long-desired of Israel : that in the living form of a young Jew,* He had given great teachings and unfoldment of nature to certain cherished disciples who were entrusted with a new statement of Spiritual Wisdom which Israel was to convey to the world. The fact that their Master had been roughly done to death had not destroyed

* See page 271.

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their belief in Him, nor ended their activities, nor—it was whispered—closed their communications with Him. Hence these disciples, despite their blameless lives, were regarded as a menace to the adherents of true Judaism, the chosen people of God ; and as the possible agents of its undoing, they were to be hounded out of the synagogues, to be outcasted from Jewry and, if possible to be silenced in death.

Young Saul, of pure nature and irreproachable life but perfervid temperament, believed his new chiefs. He knew nothing of the teachings of the alleged Messiah, nor indeed were there any writings left by Him ; but he knew well of a wonderful genius in the Jewish Scriptures and he had been bred in the pride of a traditional claim to unique favours from God. Forgetting the tolerance of his Hellenic boyhood, excited by the anger of his racial but narrow chiefs, and convinced by their common-sense arguments of danger to their historic faith, he offered himself, as in duty bound, to be one of the agents of their destructive policy. The work in which he then engaged was a violation of a soul naturally attuned to compassion, and of the highly wrought nerve-physique of a man of genius. Despite his youthful will to steel himself to the duties of a religious patriot, the re-action of a singularly noble and gifted spirit was inevitable.

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Anguish, apparently unreasonable, wrung his heart, though a strong will forbade its utterance. A keen mind, naturally of great reasonableness, reasserted itself, asked imperative questions, and demanded clear answers from out the Unknown. Suffering and perplexity deepened into profoundest misery ; and in the recesses of his clean and truthful soul, the young persecutor longed more and more for some guiding Light.

Worn with misery and inner conflict he nevertheless persisted in his repellent mission. And one day, ever to be remembered, something in his super-sensitive nerves finally gave way, and an unknown reserve of power was unloosed. In the open air, in the full sunlight, bound on a gross errand, his ears suddenly HEARD, and his eyes suddenly SAW. And a glorious figure of ineffable and god-like beauty came within his SIGHT and HEARING.

The tortured soul had attained to ecstasis and, despite its terror, was filled with a strange joy, and conscious of a harmony never known before. For in very truth its " Lord had Come." Never again would the seer of such a vision be as an ordinary mortal. He had passed into the transhuman, and had become a citizen of an Aithereal City.

The Divine Speaker uttered no direct reproach, but briefly remarked that the young man found it

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difficult to lash at oxen already bleeding from the goad. He declared himself to be Iēsous : bade his astonished listener continue his journey : and promising further directions at an early date, passed out of SIGHT and HEARING.

The order was obeyed, and the promise was soon fulfilled. The young ecstatic was instructed by pictorial, unforgettable dreams, and before long found himself a disciple in a mystic school whose chiefs were under the direct guidance of their discarnate Lord. Whether these chiefs were great or small members of It, we know not, but for them the " Kingdom of Heaven had Come " into active being, and they were as " Kings " amongst mortals. Their remaining work on earth was to declare the inherent divinity of man, and to show him, *when he would*, the Way to his god-like kingdom.

Would many mortals listen to their strange transcendent story ? Would many believe it ? Would many essay the Great Adventure ? Who knows ? But we may know of at least one—Saulos—who had passed rapidly into the Beyond, and was henceforth known—amongst his brothers and sisters of the Mysteries—as Paulos, he who has attained.

And for him there began a weird, wondrous, arduous life. A new citizen of an Aithereal City, he had to learn its portals and its pathways, to pay its dues

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and to promote its works. Years passed and he was still as a fledgeling, trying at times the wings of his soul in mountain and desert. At other times he was in various cities of earth seeking a hearing for his Great Message, and betimes in secret telling the story of his Flights into the Unseen.

Little groups of rare aspirants gathered around him whatever their nuture, and wherever their race ; and he told and taught and quickened them as seemed him good. They were often at a loss to follow him ; often sorely beset ; often called back to former things by the strident voice of an unseeing and laggard world ; and he strove his utmost to help them on the Upward Way. Some failed him ; many progressed slowly ; a few progressed rapidly ; and perchance a tiny number, together with himself, reached the Great Goal.

But all through the trying times of their arduous pupilage, his patience never failed : his love never wavered. Nor did his kindliness to the outside and often cruel world, which understood neither him nor his pupils nor his Master, ever turn to bitterness or retaliation. The Eyes of his Mind saw far ; he saw the world as a child ungrown ; he knew of its unfolding ; and in Hope he strengthened his soul.

Did his work succeed ? Who can say ? Certain

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it is that the world in general knew little of him in his own day, nineteen centuries ago. And throughout that long period, it appears to have gathered little real understanding of himself as a man, of his aims as a Leader, or of his rare relations with his Lord.

And in truth, it was not possible for him to be understood by the World Without. He was a *rarus avis*, rearing others of his kind, teaching them of an exalted Order of Being, the far ultimate nature of MAN. And as he went from one undisclosed nest to another, he kept touch with all his nestlings by trusty messenger, or by terse, strangely worded missive.

And some few of those strange missives remain to us, in unbecoming form. We have them in tattered, ill-spelt, ill-written, non-contemporary copies : copies mutilated in the processes of transcription, dictation, redaction. And we do not catch their meaning. And how should we ? Of another age, another tongue, another environment, another race which has never had the Light made flesh amongst it, how should we perceive Its true reflection in the tiny battered mirror handed down to us amidst the trampled relics of an extinct world ?

And the very words reflected in that damaged mirror are themselves veiled. For the missives were not written for mankind in general, but for its precocious pioneers. And they alone ever were,

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or ever will be, attuned to the Song of a Leader of Souls—a Leader who has lifted the Great Veil, and passed into the Beyond.

And such a leader was Paulos. How he was trained during his novitiate : how he passed from grade to grade : how he gained a wider Power and a deeper Wisdom with each upward step, he told his pupils in secret, as they themselves passed on the Way, and could in part understand. But he told no others.

Nevertheless, in his letters, he does openly declare that he was not taught by human mortals,* but by his [discarnate] Lord ; and he often speaks of directions for his current work, as having been given to him by his Lord. In truth, his ecstatic soul, having once SEEN and HEARD its Lord, was henceforth at one with Him. The dividing barrier† between the Two Worlds had been broken, for in such a soul the “ Two had become One ; the Without as the Within.”‡

* * * * *

Korinthos was a great city on a great highway of the nations, and here the great Leader of the Way of Wisdom found a number of choice souls, men and women who were willing and eager to essay, at least, the early steps of the Great Adven-

* See GAL. I. 12. † EPH. II., 14. ‡ See page 42, para. 7.

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ture. He lived amongst them for months at a time ; worked strenuously for their progress in a science never disclosed ; advised them as to their next and more difficult steps ; and then passed on to some other scene of similar, though perhaps more advanced labours. Yet he always kept touch with his nestlings at Korinthos, sending his chief lieutenants, or forwarding letters which contained gentle chidings, or rousing promises of glories not yet SEEN. He visited them in the flights of his soul, noting the failure or success of his efforts ; bringing remedial influences to bear upon his " Children " ; and striving, whilst they were still in their callow days, to strengthen their budding wings against the eager day of some premature flight.

His Letters to them are unique. They are the promise of Dawn by one who had beheld it in its ineffable glory, to others who had begun in a very ardour of longing to seek for it.

To the world at large such missives could never have been comprehensible. And when it eventually gained possession of them, it read them in terms of itself, or in terms that were strangely awry. For in truth, save in Fairy Song or in Mythic Riddle, it had never as yet, even heard of the Dawn : nor even in its humblest moods, had it ever realized that its eyes were deeply Veiled.

SOME SAYINGS OF THE KHRISTOS

1. And addressing the MANY, together with His [chosen] disciples, He said "Whosoever wills to march behind ME must deny himself, and must take up his CROSS [his standard of Exaltation into Light] and must obey My commands."—Mark viii. 34.

Where two or three have been gathered together for My Name's [My True Nature's] sake, there am I in their midst.—Matt. xviii. 20.

2. I said [to those walking in darkness] "Ye are gods, and all of you are Sons of the Most High."—Psalm lxxxii. 6.

Although [the Psalmist] calls them gods, those to whom the Teaching of our God was put forth: [yet] you yourselves, [addressing Me] Whom the Father made Whole and sent into the world, declare "Thou blasphemest," because I said "I am a Son of our God." —John x. 35.

Blessed are they who are of such a nature as Eirēnē [Harmony from the full chord of

Some Sayings of the Khristos

Being] for they shall be called SONS of GOD.

—Matt. v. 9.

3. His [chosen] disciples said to him “ Why dost thou recount knowledge to them [the MANY] in allegories ? ”

His reply was “ To you it has been granted to know [to be at one with] the MYSTĒRIA [the Teachings guarded in secrecy] of the Kingdom of the Heavens. But to them it has not been granted. For *whosoever has, to him it shall be given* and he shall be made rich [in the things of Wisdom]. But whosoever has not, there shall be taken from him even that which he has. Because of this, I recount knowledge to them in allegories ; for beholding they do not SEE ; and hearkening they do not HEAR, nor do they understand. . . .

For the heart of this people has been dulled, and they hardly hear with their ears, and their eyes they keep closed. Sometime perchance, they may SEE with their EYES, and may HEAR with their EARS, and may understand with their HEART, and may duly turn : and I shall HEAL them. But your eyes are blessed because they SEE, and your ears, because they HEAR. . . .

—Matt. xiii. 10-16.

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4. . . . And the king, on entering to see his guests, saw a man there who had not robed himself in a WEDDING ROBE. And He said to him : “ Friend, how did'st thou enter here, not possessing a WEDDING ROBE ? ”

And he was as one tongue-tied.

Then the king said to his officers : “ Bind him hand and foot [in his works and ways]. Take him up and put him Outside into the outer darkness, where there is weeping and grinding of teeth [the Eating of hard experience].

For many are bidden, but FEW are chosen [for the MYSTĒRIA].” An allegory of the Kingdom of Heaven.—Matt. xxii. 11-12.

5. And the Lord said to Moüses “ Make for thyself a Serpent [Wisdom] and establish it as an omen. And it shall be, should a [fiery] Serpent [Testing of Wisdom] bite any person, [then] anyone who has been bitten, considering it, shall be made ALIVE.”

And Moüses made a Brazen Serpent [Wisdom founded in Strength] and set it up as an omen. And it came about that if a [fiery] Serpent had bitten any person, when he considered the Brazen Serpent, he Lived.—Numbers xxi. 8-9 (Sept.).

Some Sayings of the Khristos

And no one has ascended into the Heaven except He who descended out of the Heaven—the Son of the Man [Human Race] who is [Alive] in the Heaven.

And just as Moüses lifted up the [Brazen] Serpent in the wilderness, just so too it is needful for the [Ripened] Son of the Man [Human Race] to be lifted up as an omen : so that anyone who labours in hope unto Him, may not be undone, but may obtain a life that is [a fruition] of the Ages.—John iii. 13-15.

6. MAY THY KINGDOM COME [into active being].—Luke xi. 2.

The kingdom of God is WITHIN you.
—Luke xvii. 21.

I tell you of a truth, there be some standing here who shall assuredly not taste of death, until they SEE the Kingdom of God.—
Luke ix. 27.

No one who has not been Born from ABOVE is able to See the Kingdom of God.—John iii. 3.

No one who has not been Born of Water and of Spirit is able to enter into the Kingdom of our God.—John iii. 5.

To as many as received Him [the Logos, the Light] He gave them an Unfoldment

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of Being to be Born CHILDREN of GOD
—to those labouring in hope unto His Name
[His True Nature].

These [were Born] not from mortal seeds,
whether of a carnal desire or of a good man's
desire : but they were Born of God.—John i.
12-13.

7. And the Lord Himself, having been asked
by someone when His Kingdom should
COME [into active being] said—

“ Whensoever the TWO shall be ONE :
and the WITHOUT as the WITHIN : and
the Male [being merged] with the Female*
there shall be neither Male nor Female.”
Quoted from Clement of Alexandria, STR.
III., 13.

8. I tell you of a truth that unless you EAT
[Grow up to] the Flesh [the physical status]
of the Son [of the Perfect Fruit] of the Man
[of the mortal condition] : and unless you
Drink [Exalt yourselves into] His Blood [His
Allreaching Wisdom] you have not Life
Itself in you.

Whoso is Eating My Flesh and Drinking
My Blood is receiving Life [a Fruition] from

* Compare : (1) Tetelesmenos [Completed] is the Androgynos
[HERO-BRIDE] ; (2) Teleioi [Perfected] are the Gegamēkotes
[Married to the Spirit]. *Lex. Hesychios.*

Some Sayings of the Khristos

the Ages. And I Myself will establish him Above in the Uttermost Light.—John vi. 53-54.

Whoso is Eating My Flesh and Drinking My Blood abides in Me and I in him . . . And just as the Everliving Father empowered Me, and just as I Myself Live by aid from the Father : so too shall he who EATS Me [Wisdom] Live by aid from Me.—John vi. 56-57.

It is the Spirit that makes ALIVE : the Flesh [the outer sense] does not serve. The sayings which I am recounting to you are Spirit : and they are Life Itself.—John vi. 63.

For the Bread from our God is He Who descends from out the Heaven and gives Life Itself to the world.—John vi. 33.

9. But those who are held worthy of the full enjoyment of that World, and of the Uprising which is from out the dead [the things of immaturity] neither marry nor abstain from marriage.

Neither are they able to overpass mortality any more : for they are the peers of Angels. And they are SONS of our GOD, being SONS of the UPRISING upon their works [into Everlasting Life].—Luke xx. 35-36.

LETTER A

1. PAULOS, by the Will of God, a chosen General of the Way empowered by Iēsous Khristos [a Healer of souls, Anointed in Godhood]* and Sosthenes his brother—
2. To the Guild of the Way of the Wisdom of God, which is in Korinthos, chosen people of pure life who have been made pure in Khristos Iēsous : together with all those who, in any practical mode, theirs as well as ours, are calling upon the Name [the True Nature] of our Lord, Iēsous Khristos [a Healer of souls, Anointed in Godhood].
3. May there be for you, a Gift of Ripening Power, and a Harmony† of Nature [as from a chord completed] from God [Who is] our Father, and [the Father] of our Lord, Iēsous Khristos.
4. At all times, I am beholden to my God for a ripening power on your behalf, in keeping with the ripening power from our God, which was given to you in Iēsous Khristos.
5. For in everything were you made rich in Him, in each underlying meaning, and in each

* For explanation of the square brackets used, see Appendix I.

† Compare EPH. II. 14-18. Also Beatitude (MATT. V., 9), page 38.

Letter A

6. practice of Wisdom, according as the evidence from the Khristos [the Divinely Anointed] was confirmed within you.
7. And so you are not behindhand in any gift of ripening power, waiting to receive the Unveiling
8. of our Lord, Iēsous Khristos. He it is Who shall indeed strengthen you until, at last, in the Light of our Lord Iēsous Khristos [a Healer of souls Anointed in Godhood] you are found free of dues undischarged.
9. True to His sayings is our God, by whom you were chosen for fellowship with His Son, our Lord, Iēsous Khristos [a Healer of souls, Anointed in Godhood].
10. And I am begging your favour, my brothers because of the Name [the True Nature] of our Lord Iēsous Khristos, so that you may all make mention of this same [Nature] and that there may not be any parties amongst you. And [I beg that] you make yourselves perfect in the same ideal-mind, and in the same knowledge.
11. For in your case, my brothers, it has been made clear to me [in vision] by the [waxing powers] of an Unfoldment of [my] Life-Force,* that there are amongst you differences of a mere wordiness.

* See *χλον*, Appendix II.

Letters from Paulos

12. And I am saying this, because someone amongst you is declaring "For my part, I belong to Paulos." And another one "As for me, I belong to Apollos." Or "I belong to Kēphas." Or "I belong to Khristos."

13. *The Khristos [the Divinely Anointed] has fulfilled the tale of human destiny.*

Has Paulos, on your behalf, been Crucified [Suffered the Great Travail of the Exaltation into Light]? Or were you Baptized* for the Name [the special nature] of a Paulos? Assuredly no.

14. I am beholden for guidance to my God, that I Baptized no one of you excepting Krispos and

15. Gaios. So no one [of you] may say that I Baptized [him] for the Name [the special nature] that is mine.

16. The Household of Study guided by Stephanas I also Baptized. I do not know precisely if I have Baptized any other person.

17. For the Khristos did not charge me To Baptize [To prepare others to enter upon a Fuller Life] but to make myself a bearer of the Great Message. Not to be a bearer of the Great Message in that pursuit of Wisdom which is by speech less the Cross of the Khristos [the Great Travail of the

* The reference throughout is, presumably, to "Baptism by Water" [Preparation] as compared with a very much greater service.

Letter A

Exaltation into Light of the Divinely Anointed] be rendered only in words and not in works.

18. For the presentation which [treats] of the Cross [of the Great Travail of the Exaltation into Light] is, on the one hand, for those who are wandering away from their Source, an immature form of knowledge. On the other hand, for those who are being made Whole [in Life Itself] it is a power from God. For it has been written
- 19.

“ I will reject the knowledge of the knowing and I will set aside the skill of the skilful.”

20. Is it the case [then] that a person intellectually accomplished is as nothing? That the student of books is as nothing? That the guide who makes reasoning research for precise knowledge is as nothing? Assuredly no. God has not ripened to its maturity the wisdom which is of this world [order].
21. For since, in the Wisdom of God, the world did not know its God by means of Wisdom, God took loving thought, by means of the immature form of the Message, to build up those that labour in hope to prove the evidence of his seers.
22. And so indeed, Ioudaioi plead for evidences of unusual knowledge, and Hellēnes engage in the search for Wisdom.

Letters from Paulos

23. But we ourselves proclaim Khristos Crucified [One Divinely Anointed, Who in the Great Travail, has been Exalted into Light]. And to Ioudaioi on the one hand [we present our message in the form of] a curtailment of the Truth : on the other hand, to the nations [we present it in the form of] an immature stage of knowledge.
24. But to the Chosen [Comrades of the Way] themselves, both to Ioudaioi and to Hellēnes [we proclaim] Khristos as being an Inner Power from God, and a Wisdom from God.
25. For the infant thing from God is wiser than the sage things of mortals : and the feeble thing from God is stronger than the mighty things of men.
26. For my brothers, consider the Calling of yourselves. [You know] that not many of you are accomplished in the things of this passing life, not many are powerful : not many are of high birth.
27. But our God chose out for Himself the imperfect things of this world [order] so that He may overawe the wise. And the feeble things of this world [order] did our God choose out, so that He may subdue the things that are mighty.
28. And the things that are of lowly rank in this

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world [order] and those that are held of small account, did our God select—even the things that are not, so that He may work out to their conclusion, the things that are.

29. And it is so designed, in order that nothing of a passing nature shall be held glorious in His sight.

30. And it is by reason of this that you yourselves are in Khristos Iēsous [a Healer of souls, Anointed in Godhood]. He it is Who was begotten for us, as Wisdom from God, as [God's] Ideal Realized: as well as a Purity Attained, and a Giving from His own for the freeing of those in bondage.

31. And so, even as it has been written

“Whosoever is made glorious, must be made glorious in the [Spirit, which is the] Lord.”*

II. And I myself, my brothers, coming into relations with you, did not come according to preëminence of speech, or of intellectual knowledge [when] announcing to you the evidence of my God.

2. For I determined to know nothing amongst you, save Iēsous Khristos [a Healer of souls, Anointed in Godhood] and His having been Crucified [the Great Travail of His having been Exalted into Light].

* Compare Letter C, KOR. III., 17.

Letters from Paulos

3. And I myself, in weakness, in due service and in ardour of purpose, was born [from Above].
4. And my teaching for you, and my message are not in persuasive words from a merely human knowledge, but in a proving [by experience] of Spirit and of Inner Power.
5. And the object is that your Labour of Hope may be [founded] not in a knowledge from human mortals, but in an Inner Power from God.
6. And amongst those that are working for perfection of growth we recount Wisdom. But not a Wisdom from the long age of mankind : nor from the leaders of the things that are being wrought out to their destined conclusion by this long Cycle of Mortality.
7. But we recount, in a Secret Keep of Sacred Teaching, a Wisdom that is from God : a Wisdom that has been hidden away : a Wisdom that God designed before the Mortal Ages were, for
8. our Unfoldment into Glory : a Wisdom that no one of the leaders of this Mortal Cycle has realized. For if they had realized [it], would they not, in that case, have Crucified the Lord of Glory [Travailed To Exalt into Light the Spirit Within] ?
9. But it is, even as it has been written

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“ The things which no eye has seen, and no ear has heard : and which have never been imagined in the heart of simple mortal man—such are the things that God has made ready for those that love Him.”

10. And for us, God has made an Unveilment by means of the Spirit Itself. For the Spirit knows all things by Its research, even the lofty things of Its God.
11. For what [principle] of mankind is it, that knows the things of the man, except the man's spirit of life that is within him ? And in the same way no one knows the things of the God, except the God's Spirit of Life [that is within him].
12. And we ourselves have received, not the Spirit of life which is of this world [order], but the Spirit of Life which is from our God : to the end that we might behold the things of ripened beauty made for us by our God.
13. And such are the things which we recount, not by instructed words from a merely human wisdom. But we compare spiritual things by instructed spiritual [modes] of [the] Spirit.
14. But a mortal of the nature of the human soul, does not receive the things of the Spirit of his God. For in his case there is immaturity, and

Letters from Paulos

he has no power to know [them] because they are discerned in a mode of the Spirit.

15. And on the one hand, he that is of the nature of the Spirit, discerns all the things [of the Spirit] ; but he himself, on the other hand is discerned by no one [who is not of the Spirit].

16. For who realizes [his] master's Ideal Understanding ? He who is one with him. And we ourselves have an Ideal Understanding of [our] Master.

III. Still my brothers, I have not found myself able to relate experiences to you, as to those of the nature of the Spirit, but as to those of the nature of passing things, as to babes in Khristos.

2. I gave you milk to drink, and not strong food [to eat]. For you were not yet sufficiently grown to be able [to eat it]. Nor indeed even at this present moment are you able [to eat it]. Because you are still of the nature of transient things.

3. For when there are amongst you rivalry, and strife about mere words, and uncertainties of purpose, are you not indeed like people of the nature of passing things ? And are you not pursuing the way that is common to simple mankind ?

4. For when someone says " As for me, I belong to Paulos " : and another one " I belong to

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Apollos"—are you not indeed like [ordinary] human mortals?

5. What as a matter of fact is Paulos, and what is Apollos other than [two] ambassadors, by whose means you have laboured in hope, trusting in their evidence as seers? And for each one of whom [his work] is what his Lord appointed.
6. I myself planted: Apollos watered: but our God gave the unfoldment of growth.
7. And so it is that neither the one who plants is anything in particular, nor the one who waters. But our God who gives the unfoldment of growth [is all in all].
8. And the planter and the waterer are one. But each shall receive his special reward, according
9. to his special labour. For we are fellow servants of our God.

The field [of earthly activity] is God's. You are God's House that is abuilding.

10. According to the ripening of power which was given to me from our God, I have laid down a foundation as an experienced master builder. But it is another who builds thereon. And each one must take thought how he builds on [this
11. foundation]. For no one has power to lay down any other foundation save Him that is being established, He Who is Iēsous Khristos

Letters from Paulos

[a Healer of Souls, Anointed in Godhood].

12. And if anyone build up on this foundation :
be it gold [of Spiritual Illumination] : be it
silver [of Purity of Soul] : be it precious stones
[of Enduring Virtue] : trees [of a Life Uprising
from lower matter] : forage {a provision of
Simple Food for the immature} : a seedling
[that promises a beauty yet to come] : the work
of each one shall be made manifest.

13. The Light of Day shall surely make it clear.

For it is unveiled in a Fire [of Living Destructive Power]. And the work of each one is precisely that which this Fire shall show forth.

14. If the work of any given person endure—that which he built up—he shall have his prize.

15. If the work of any given person shall be burnt down, he shall be charged to make it good. Yet he himself shall be made whole, but in the same way, as by means of a Fire [of Living Constructive Power].

16. Surely you know that you are a Temple of God ?

17. And that the Spirit of God dwells in you ? If anyone undo the Temple of his God, God shall undo him. For the Temple of our God is holy. [And] such [temples] you yourselves must be.

18. Let no one lead himself astray by mere words. If anyone amongst you think himself to be wise

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in this Cycle of Mortality, let him become as one ungrown, so that he may become wise [in Reality].

For the wisdom of this world [order] is infancy
19. according to its God. For it has been written

“ He it is who rules the wise in their cleverness.”

20. And again

“ [The] Lord knows the conclusions of the wise [of this world] that they are void.”

21. So let no one boast himself great amongst mortal folk.

22. For all things are yours—whether a Paulos, whether an Apollos : whether a Kēphas [a Speeding Above] : whether a world [Below] : whether Immortality, whether mortality : whether things that are, or things that shall be—all are yours. But you yourselves belong to Khristos [One Anointed in Godhood]. And Khristos belongs to God.

IV. And it is in this way that mankind must appraise us, as officers of Khristos [One Anointed in Godhood] and guardians of a Sacred Keep of the
2. Secret Teachings of God. And consequently, that which is required amongst these guardians is—that any given one shall be found faithful to his trust.

Letters from Paulos

3. And for myself, it is the very last of my objects that I be set up on high by your judgment, or by an enlightenment of the merely human order. Nor, on the other hand, do I set myself up, in
4. my own judgment. For I have realized nothing by myself ; nor yet, in this matter, have I been my own authority.

But He Who is exalting me is [our] Lord.

5. And so you must not appraise anything before the season [of your maturity] until the Lord Come.* He it is Who shall illumine the things hidden by the Darkness [of our mortal state], and Who shall bring to full fruition the desires of our hearts. And then shall there be for each one, the victor's welcome from our God.
6. And these things, my brothers, as regards Apollos and myself, I have set forth for you according to their scheme, so that with us you may learn to be wise concerning that which has not been written : so that you may not magnify yourselves one above the other, as against some fellow [worker].
7. For [one must ask one's self] " Who is guiding thee ? And what hast thou which thou hast not received ? And if, indeed, thou hast received,

* Compare XI., 26. Also XVI., 22.

Letter A

how shalt thou magnify thyself [as though thou wert] not receiving ? ”

8. Have you already been made complete ? Have you already stretched forth in your growth ? Have you already become kings, apart from ourselves ? And I would you had indeed become kings, so that we with you might verily be kings together [in the Kingdom of our God].
9. For it is my belief that our God has made us, who are Generals of the far reaches of the Way, to serve for an illustration as those who are seeking to transcend the mortal status. For we have become as a theatre [as a living picture] for the world, both for angels and for mortals [both for those of a spirit-like nature, and for those of a simple human nature].
10. We are as simpletons on account of Khristos, yet we are grown wise in Khristos. We are as weaklings, yet [in Khristos] we are mighty. We are in course of unfoldment unto glory [in Khristos] yet we are unhonoured.
11. Until this present hour, we suffer from hunger and thirst and scantiness of raiment ; and we are hindered in our search for Light, and we know no rest.
12. And we toil at our tasks, labouring with our

Letters from Paulos

own hands [with our own powers—for a livelihood].

13. Being harshly attacked, we speak with friendliness. Being persecuted, we endure. Being rumoured as evil, we seek to bless.

We have become as a sworn service [for the progress] of the world, as a beaten track for all, up to this very hour.

14. I am writing these things, not as seeking your consideration, but as setting forth the ideal for
15. my beloved children. For though indeed you may possess countless teachers in Khristos [a Divinely Anointed One] you do not, on the other hand, possess many fathers.

- And I myself begat you in Iēsous Khristos
16. by means of the Great Message. So I seek to make you strong. Become followers in my steps.

17. On account of this, I have sent Timotheos for you—as he is a beloved child of mine, and a proved [labourer] in our Lord—who shall recall to your memory those ways of mine that are in Khristos, such as I teach always in each Guild of the Way of Wisdom.

18. And as I am not coming myself certain persons have been increased in power* on your behalf.

* Or : inspired of the Spirit.

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19. But I shall be coming to you very soon, should it be the Lord's Will. And I shall make known, not the spoken word of those who have been developed in growth,* but their Inner Power.
20. For the Kingdom of God is not in outer word, but in a Power Within.
21. What is your pleasure? Am I coming to you as an authorized mentor? Or in Love, and in a spirit of tranquility?
- V. As a whole, progress is reported amongst you—and it is progress of a kind which is assuredly not made known amongst the nations—to such an extent that a Soul-Newly-Wedded-to-the-Way is receiving certain things from the Father.†
2. And you yourselves are people who have been inspired of the Spirit: and not more did you travail to that end [than you have done] in order that the [comrade] who has achieved this result of his labour may be raised [above Earth] from out your midst.
3. For I myself when bodily absent on the one hand, but on the other, present in the spirit, had made observation.

* Or: inspired of the Spirit.

† Compare MATT. XVI., 17. See page 221, “. . . Flesh and blood have not made Unveilment for thee, but MY FATHER Who is in the Heavens.”

Letters from Paulos

4. Being thus [habitually] present, I have determined—in the name of our Lord Iēsous Khristos [a Healer of souls, Anointed in Godhood] you and my own spirit striving in joint endeavour, together
5. with the Inner Power from our Lord Iēsous—to equip* against the Satanās the [Comrade] who has thus wrought this labour to its finish ; [to equip him] for a daring attempt at the finishing† of his mortal frame, so that his spirit may be made Whole in the [Birthgiving] Light of our Lord.
6. Is not this increase of yours a beautiful thing ? Do you not know that a little leaven leavens the whole prepared mass ?
7. So you must remove the former leaven, in order that you may become a newly prepared body, according as you are free from the [old] leaven.
For indeed our Pass-Over [Bridge] is Khristos. For our sake He was “ Sacrificed ” [Perfectured].‡
8. [And He was Perfectured] so that we may hold festival, not in a former leaven, nor in a leaven of evil and of the joys of the unseeing soul ; but in things that are free from the old leaven—things of Illuminated Judgment, and of Truth [a Consciousness unforgetful of the Spirit].

* Compare B. Kor. III., 7, 9. Page 130.

† See *ὀλεθρία*, Appendix II.

‡ Possibly, in the Greek text, *εὐθνη* (Sacrificed) ought to be *εὐχθνη* (Fully Endowed). Both meanings are implied.

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9. I wrote to you, in my letter, that Admission to Fellowship [of the Sacred Keep] is not for those who pursue the joys of the unseeing soul.
10. [It is] not on any account for the lustful of this world : nor for those who seek more than their just due : nor for those who usurp the rights of others : nor for those who cherish the things of the outer form [as against the things of the Spirit]. For indeed you are rendering service to pass out from this world [order].
11. But on this occasion I have written to you [to point out that] if any brother in his true nature be a wooer of impure ideals : wishful for more than his just due : a devotee of the things of form [rather than of the things of Spirit] : a self made mentor of his fellows : a laggard who will not run the Race : or one who usurps the rights of others : there is [for him] no Admission to the Fellowship [of the Sacred Keep]. Nor [is it] for such an one to be a Comrade at the Eating [of the Hidden Things of Wisdom].
12. And is it indeed for me to pass judgment on those Without [does someone ask] ?

Not in this manner must you yourselves pass judgment on Those Within. And it is God who judges those Without.

Letters from Paulos

13. [For your part] you must raise up [above Earth] from amongst yourselves, whosoever is in labour of his soul.

VI. [Speaking of this matter of passing judgment, I would ask you a question].

1. Is there anyone of you, who being at fault with regard to his fellow, will venture to be judged by the undeveloped of character and not indeed by the Pure of Soul ?

2. You realize, do you not, that the Pure of Soul judge the developed leader ?* And, if amongst you the developed leader be called into [adverse] judgment, you are unworthy of the very least of the authorised seats of judgment.

3. You realize, do you not, that we [are able to] judge angels [those of spirit-like nature] ? How very much more then [can we judge] things of simple human nature ?

4. So, on the one hand, if you would have authorized seats of judgment pertaining to human things [then, on the other hand] you must build up those that are being held of small account in the Guild of the Way of Wisdom.

5. I am speaking thus with a view to your consideration. There is not one competent person

* See *κοσμος* in Appendix II.

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amongst you, who is able to make a discerning judgment concerning the lot of his brother.

6. Yet brother is compared with brother. And this [is done] in the manner of the Unpersuaded, and not in the manner of the Pure of Soul.
7. As a whole, there is indeed amongst you some failure to higher things, because you pass judgments amongst yourselves.

As one result, are you not injuring your further growth? As another result, are you not causing yourselves further deprivation?

8. For such things as these *do* injure you, and cause you deprivation. And the same things [injure] your brothers.
9. You realize, do you not, that the imperfect of growth shall not satisfy the Law of God's Kingdom? Do not be led astray. Not those of impure ideals: not the devotees of the perish-
10. able form: not those Without the Household [of the Spirit]: not the callow of growth: not those who use Godgiven powers for personal passions that are fruitless and noxious: not those who are veiled despoilers of others: not those who wish more than their just due: not those who refuse to run the Race: not the self-made mentors of their fellows: not those who usurp the rights of others—shall ever satisfy the Law of God's Kingdom.

Letters from Paulos

11. And such things as these, some of you used to be. But you have been Baptized [Prepared for a Fuller Life]. And you have been purified. And you have been approved in the Name [in the very Power] of our Lord Iēsous, and in the Spirit of our God.
12. [It is true that] all things are possible for me : but all things do not harmonize. [It is true that] all things are possible for me : but is there no one by whom I shall be quickened for the unfoldment of my being ?
13. There are seeds of power for the Womb—and the Womb is for the seeds of power. But it is God who shall energize for the fulfilment of their purpose, both the one and the others.
And the body is not for a blind passion for the perishable form, but for its Lord [the Spirit]. And the Lord [the Spirit] is for the body.
14. And our God did indeed Awaken the Khristos [One Anointed in Godhood] and He will Arouse us by means of His Power.
15. You realize, do you not, that your bodies are members of Khristos [The Divine Mind] ? Shall I then, of a truth, make the members of the Khristos, the members of a blind passion for the perishable External ? God forbid.

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16. You realize, do you not, that he who binds himself to the outer perishable form is one with it, in bodily mode? For the saying is "The twain shall be as one flesh."
17. But he who binds himself to his Lord [the Spirit] is one with it in spiritual mode.
18. Flee the blind passion for the perishable External. Every shortcoming of which a human mortal is culpable, is a deprivation of his body [his upbuilding]. But he who, with blind desire is ever in pursuit of the perishable form, is failing as regards his Age-long Body [his Body of Dawn].*
19. Do you not realize that your body is a Temple of the Pure Spirit within you, which you receive
20. from God? And that you are not your own? For you were bought by a Great Gift.

Truly then must you unfold into glory the God who is in your body and in your spirit: each of which things is from God.

- VII. With reference to the things about which you have written to me—it is a great thing for a human mortal not to cling to the support of [a warden] a Soul-Newly-Wedded-to-the-Way.
2. Yet for the sake of progress, each [brother]

* Compare C. KOR. V., 2, page 149.

Letters from Paulos

must have as his own [warden] a Soul-Newly-Wedded-to-the-Way ; and each [Soul-New-Wed-to-the-Way] must have as her own [warden] an Illuminate Soul [Hero Soul].*

3. To the Soul - New - Wed - to - the - Way, the Illuminate must give the fostering care that is needed. And similarly, the Soul-New-Wed-to-the-Way [must give the needful care] to the brother.†
4. The Soul-New-Wed-to-the-Way does not quicken to its unfoldment the potency of her Age-long Body [her Body of Dawn], but the Illuminate Soul. And similarly, the brother does not quicken to its unfoldment the potency of his Age-long Body [his body of Dawn], but the Soul-New-Wed-to-the-Way.
5. Consequently, you must not withdraw help from each other—except it be something particular for a time and by common consent—so that you may devote yourselves to the establishing of a new condition of inner power, and to the quest for union [with the Spirit].‡ And you must come together again, lest the Satanas bring you trials on account of your weakness.
6. I am saying this as a general advice, and not

* See *avηq*, Appendix II.

† See pages 194, 197, for symbolic terms.

‡ Or: to the conquering of the flesh, and to prayer.

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7. as a command. But I long for all human mortals to be even as I am myself [Illuminate]. Nevertheless, each one receives an appropriate gift of ripening power from God. One gift is of one kind, and another is of another kind.
8. And to the Affianced-Wooers-of-the-Way, and to the Renunciants*-of-the-world, I say it is a great thing for them if they persevere even as I
9. myself [have done]. And if they are becoming really strong, let them seek-Union-of-the-Two. For it is better to-achieve-Union-of-the-Two,† than to be subject to the Fire [of Living Constructive Power].
10. But to those who have achieved-Union-of-the-Two, I direct,—not I myself, but our Lord—that a Soul-New-Wed-to-the-Way is not to be
11. set apart [for full service] by an Illuminate. But should she indeed set herself apart‡ [it is for her] to strengthen some Affianced-Wooer-of-the-Way, or to effect regeneration for the [status of an] Illuminate. And an Illuminate is not to dismiss the Soul-Newly-Wed-to-the-Way.
12. But with regard to the remaining [ranks] I

* Literally, Widowed. Figuratively, whosoever finds joy in renunciation. Compare “. . . thou shalt not remember the shame of thy Widowhood any more.” ISAIAH LIV., 4.

† Compare paragraph 7, page 42.

‡ Compare verse 15.

Letters from Paulos

- myself am speaking, not the Lord. If any brother receive [as warden] a Worthy Bridal-Soul, and she think well to share instruction with him, let him not dismiss her. And if any Soul-New-Wed-to-Way receive [as warden] a Worthy
13. Illuminate [Soul], and he think well to share instruction with her, let her not dismiss him.
 14. For the Worthy Illuminate has been made Worthy by the Labour of Hope, in the [status of a] Soul-New-Wed-to-the-Way. And the Worthy Soul-New-Wed-to-the-Way has been made Worthy in the [status of a] brother. Otherwise, indeed, your Children would be in common with the MANY: but as it is, they become [by such means] Worthy of Soul.
 15. And if the Worthy [brother] be set apart [for full service] he must set himself apart. Neither the brother nor the sister has been put under orders in such matters as these. But in harmony [as of a chord completed] has our God invited us.
 16. For how dost thou know, O Bridal Soul, if thou shall build up thy brother? Or how dost thou know, O Illuminate [Soul], if thou shall build up the Bridal Soul save as our Lord has allotted for each one?
 17. And just as the Lord has Called each one, thus let him pursue his way. And thus do I give

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direction in every Guild of the Way of Wisdom.

18. Has anyone been Called [approved] who belongs to the Circumcision? Let him not extend his skin. Has anyone been Called who belongs to
19. the Uncircumcision? Let him not have his skin cut. Circumcision is nothing, and Uncircumcision is nothing: but a keeping of God's commands [is all in all].
20. Let each one persevere in that same Calling in which he was Called [approved].
21. Wert thou Called, being a bondsman? Do not let that be any distress to thee—though assuredly if thou art able to become a freedman [thou art able] in a greater measure to render service in setting forth divine things.
22. For whosoever, being a bondsman, has been Called in [the plan of the] Lord, is a freedman of [our] Lord. And in the same manner, whosoever is Called, being a freedman, is a bondsman
23. of Khristos [One Anointed in Godhood]. By a great Gift were you bought. You must not become bondsmen of human mortals.
24. Each one, my brothers, must persevere [in the status] in which he has been Called, according to God.

Letters from Paulos

25. Concerning the Aspirants-of-the-Way, I have no command from [our] Lord. But as one who has been bountifully assisted by his Lord to be a faithful worker, I may give an opinion.
26. So I advise the following as being suitable for the present requirement [thinking] that it is well for a person to be thus : [I would ask]
27. " Hast thou been bound to [a warden] a Soul-New-Wed-to-the-Way ? Do not seek to be loosed." Or
- " Hast thou been loosed from [thy warden] a Soul-New-Wed-to-the-Way ? Do not seek a Bridal Soul [as thy warden]."
28. And should it be [that being of the status of a brother] thou receive a Bridal Soul [for thy warden] thou hast not fallen short in thy undertaking. And should it be that the Aspirant-of-the-Way-attain-to-Union-of-the-Two,* she has not fallen short in her undertaking. But such as these shall have sorrow in the things of their human life. But I myself have a watchful care of you.
29. And I am saying this, my brothers, because the time [the season of growth] has been measured. The purpose is, so that those having Souls-New-Wed-to-the-Way, [as their wardens] may

* Compare paragraph 7, page 42.

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be as those not having Bridal Souls [as wardens].

And [so that] those who are held in close tutelage [may be] as those who are not held in [such a] close tutelage.

30. And [so that] those who are free from responsibility [may be] as those who are not without responsibility.

And [so that] those who are [so to speak] on the athletes' training-ground [may be] as those who have no sheltering wall.*

31. And [so that] those who are seeking the Order for the guidance of its Divine Oracles may be as those who are not seeking such guidance [by the help of others].

For the scheme of this Order leads onwards.

32. Yet I would have you be of tranquil mind. Let the Affianced-Wooer-of-the-Way be mindful of the things of his guardian, how he shall be acceptable to his guardian.

33. And let [the Illuminate Soul] him that has Attained-to-Union-of-the-Two be mindful of the things of the developed leader, how he shall be acceptable [as a warden] to the Soul-Newly-Wed-to-the-Way.

34. Both [as] the Soul-New-Wed-to-the-Way, and

* In Codices A and B occurs $\bar{X}\bar{a}$, which I render as above.

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[as] the Aspirant-of-the-Way, he has completed the allotted course.

Let the Aspirant-of-the-Way be mindful of the things of her guardian, so that she may be pure both in body and in spirit.

And let the Soul-New-Wed-to-the-Way be mindful of the things of the developed leader, so that she may be acceptable [as a warden] to the brother.*

35. And I am saying this for your own general helping : not in order that I may place any bond upon you, but as [speaking] calmly in the interests of that which is of a well-planned and a well-founded nature in our Lord.
36. And if anyone think to pass beyond [the status of] an Aspirant-of-the-Way : and if he be very strong, and so needs to enter on a new condition, let him accomplish that which he wills. He is not falling short in his undertaking. Let him seek-Union-of-the-Two.
37. But whosoever has remained unmoved in his heart, having no compelling impulse (and he has inherent power as regards his own wish) and has consequently decided in his heart to keep his own [status as] Aspirant-of-the-Way, does well.

* Generally speaking, the gender of words appears to relate to symbolic usage, rather than to the sex of the person. See page 194.

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38. And so indeed, he who abstains from seeking-Union-of-the-Two does well. And he who does not abstain from seeking-Union-of-the-Two does better.
39. A woman [to cite a comparison]* has been bound by law so long as her husband lives. But when her husband dies she is free to be married to whom she will. Only in [the body of the] Lord.
40. And more blessed she is should she thus persevere, according to my opinion. And I am expecting, even I myself, to receive the Spirit of God.
- VIII. [Speaking] about the things offered for a Personification we are aware that we all have practical knowledge. It is practical knowledge that gives increase of power, but it is love that builds up.
2. And if anyone believe himself to have fully mastered any particular thing, not yet has he learned practically in that manner which practical knowledge requires.
3. But if anyone love his God, that one is made wise by Him.

* The key to this comparison is supplied by ROMANS VII, 1-5. A first marriage is compared to the Law which eventually becomes obsolete to the faithful Soul. A second marriage is compared to the Union of the Soul with the Khristos [Divine Mind] in order to "bear fruit for the God."

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4. So then, concerning the strengthening power of things offered for a Personification : we know that a Personification is not anything [real] in the world [order] : and we know that no one is God, except One.
5. Still indeed [it is true that] just as there are those who are accounted gods and lords, whether in heaven or upon earth—just so there are many gods and many lords.
6. Yet for us there is One God, the Father from Whom [proceed] all things, and unto Whom we ourselves [are proceeding]. And [for us] there is One Lord, Iēsous Khristos [a Healer of Souls, Anointed in Godhood] by Whose means all things [come to us] and by Whose means we ourselves [are progressing].
7. But the Practical Wisdom is not in everyone. For until this present time, some people, as they eat that which is offered for the Personification, are in the consciousness of the Outer Form [the shadow of the Real]. And their consciousness being weak receives partial preparation.
8. But [this] strong food does not establish us with our God. For though we may eat it, we are not speeded : nor yet, if we do not eat it, are we delayed.
9. But you must be on your guard, lest your unfold-

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ment of growth itself should become a cause of injury to your weak [brothers]. For should anyone [of them] see thee, who art receiving Wisdom, taking part on equal terms in a Temple of Symbols, will not his consciousness, he himself being weak, be actually instructed in the eating of the things that are offered for a Personification ?

11. And the [brother who is] weak may be sent astray in the Wisdom that is thine : the brother on whose account Khristos Died [One Anointed in Godhood conquered mortality].

12. And so falling short in your dues to your brothers, and impressing their weak powers of perception, you fail in your dues unto Khristos [your Anointed Lord].

13. Therefore, indeed, if this "strong food" cause my brother to stumble in the Truth, most assuredly I will not eat [such symbolical] meat for the whole age of mankind, lest I shall cause my brother to stumble in the Truth.

IX. [As my Children, there are some matters to which I would ask your attention].

Am I not a Freeman [of the Spirit] ? Am I not a General of the Way ? Have I not indeed beheld* our Lord, Iēsous Khristos [a Healer of

* Compare XV., 8.

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Souls, Anointed in Godhood]? Are you not yourselves the achievement that is mine in [our] Lord?

2. Though for others I am not a General of the Way, yet assuredly for you I am. For you are yourselves the seal of my leadership in [our] Lord.
3. My qualification with those that set me up on
4. high is this. Have we not indeed an Unfoldment of Being [by which we are enabled] To Eat and To Drink [the Hidden Things of Wisdom]?
5. Have we not indeed an Unfoldment of Being [by which we are enabled] to guide Souls-Newly-Wed-to-the-Way? Just the same indeed as the rest of the Generals of the Way, both the brothers of our Lord, and Kēphas?
6. Or is it the case that only we, I myself and Barnabas, do not possess an Unfoldment of Being wherewith to do our work?
[Let us consider].
7. Who, in the ordinary course of things, goes a soldiering on rations provided by himself? And who is there that cultivates a vine and does not eat and drink of its fruitage? Or who is there that shepherds a flock, and has no portion of the milk of the flock?

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8. I am not recounting these things in the ordinary human sense : and indeed, the Law does not
9. state them [in that sense]. For it has been written

“ Thou shalt not muzzle an ox that is yoked in thy service.”

Is God really thinking about the oxen [of the fields] ? Surely not. Or is He speaking entirely with regard to ourselves ? He is.

10. For it is on our account that it has been written
“ It is needful [that] he who ploughs in hope, shall benefit from his hope : and that he who submits in hope, shall share from his hope.”

11. If [then] we ourselves have sown in you the things of the Spirit, is it a great thing [I ask you] if we reap from you a fruitage that is the mere pettiness of passing things ?

12. If others have a share of your Unfoldment of Being, shall not we ourselves [in that case, reap] in a greater measure ?

Yet we have not been duly served by this Unfoldment of [your] Being. Nevertheless, we persevere in all things, lest we cause any hindrance to the Great Message of the Khristos [the Divinely Anointed].

13. You know, do you not, that those serving the

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temples eat from the temples ? That those who give their strength for the altar, are made partners [in the offerings] with the altar ?

14. And in the same way, our Lord gave direction to those delivering the Great Message, to live by the Great Message.
15. But I myself have not been served by anyone of those things ; and I have not written these [words] in order that it may be so arranged in my own case. For it is a great thing for me to be overpassing the mortal status in a greater measure [than is common to mankind]. Assuredly there is a Certain One who shall renew the increase that is mine.
16. For if I should be made an Ambassador, there is a Gift of Ripening Power for me, is there not ? For [in that case] there is established for me a Renewing-Power-from-Above. [On the other hand] even though I be not made an Ambassador, there are for me, the wholesome results of my efforts.
17. For if, being strong of will, I achieve this [status] I receive my reward. And if I am not strong enough of will [to achieve it] I have wrought my stewardship in hope, in keeping with that enlightenment which I trustfully received from Seers.
18. What then is the reward for me ?

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[It is] so that being made an Ambassador, I shall deliver the Great Message without price, in order that the Unfoldment of my Being in the Great Message may lack nothing.

19. For being [by the Spirit] a Freeman from all, I bound myself a servant for all, so that I might bring comfort of soul to the greater number.
20. And with the Ioudaioi, I ordered myself as an Ioudaios, so that I might bring comfort of soul to the Ioudaioi. And with those under the Law, as one under the Law, so that I might bring comfort of soul to those under the Law.
21. With those not under the Law [I ordered myself] as one not under the Law—not as being apart from the Law of God, but as being within the Law of Khristos [One Anointed in Godhood]—so that I might bring comfort of soul to those not under the Law.
22. With the weak, I became as a weakling, so that I might bring comfort of soul to the weak.
I became all things to all, so that I might by all means heal certain [souls].
23. And I do all things for the sake of my Great Message, so that I may become an exemplar of it.
24. You know well, do you not, that in a Stadion*

* See page 8.

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[in an athletic game for a prize of honour] the contestants [on the one hand] all run ? And that on the other hand, it is [only] one runner who receives the victor's reward ?* And in this way must you run, so that you may receive [your reward].

25. But everyone who becomes a contestant [in the Games] makes himself fit in every way. They, on the one hand [train themselves] so that they may win a crown [of foliage] that fades away.

We, on the other hand [train ourselves] so that we may win a Crown [of Light] that lasts for ever.

26. And so indeed I myself must run, as in a style that shows no lack of ordered skill. And so must I perfect my powers, as one not engaged in a fruitless labour.

27. But I make my body my subject, and I lead it a bondsman, lest, being made an Ambassador to others, I should myself be found as one that lacks a tutored skill.

- X. And I do not wish you to be ignorant, my brothers, that all our [spiritual] fathers used to be under [that Teaching for aspirants which reports Heavenly Things Above to Earth Below, and which we call] the Cloud.

* Compare "Many are called, but FEW are Chosen." See paragraph 4, page 40.

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And [that] all passed through [that Great Movement of loyal and cleansing labour which we call] the Sea.

2. And [that] in this Sea, and in this Cloud, all were Baptized [Prepared to Enter a Fuller Life] for the Mōuses [—that is, withdrawal from the Water of Preparation].
3. And [that] all Ate the same Spiritual Strong Food [of Wisdom]. And all Drank the same Spiritual Draught [of Exaltation of Life-Power].
4. For they Drank from a sequent spiritual [power for the more rapid Ascent of Life, which we call the] Rock. And the Rock was the Khristos [One Anointed in Godhood].
5. But not to the majority of them did our God give His approval. For they were overthrown in the [loneliness of the] Desert.
6. And such things as these were wrought [as] illustrations for us, so that we ourselves may not be longing searchers after unworthy things, as they indeed longed [after them].
7. Nor must you be devotees of the Shadow of the Real, as some of them were. Just as it has been written

“ The people had waxed strong To Eat and To Drink [the Hidden Things of Wisdom] and they turned again to their childish play.”

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8. Nor must we go forth a-wooing illicit loves of the blind soul, as some of them went forth to woo their illicit loves. And in a day [of Judgment] twenty-three thousand fell.
9. Nor must we try the Khristos as some of them tried [Him] and were undone by the [Fiery] Serpents [the Testing of Wisdom].
10. Nor must we repine, as some of them repined, and were undone under the daring attempt at completion * [of the mortal frame].
11. But all these things worked together typically in those instances. And they were written for our schooling in ideals: for those [athletes for] whom the Ends of the Mortal Ages stand forth as their goal.
12. And so, indeed, he who thinks himself to stand
13. firm, must be watchful lest he fall. Trial has not [as yet] approached you, excepting that of a [merely] human sort.

But true to His sayings is our God, who will not send you forth to be tried in respect of anything which you are not able to endure. And together with the trial, He will also ensure the Outcome, so that you should be able to endure.

14. And so, my beloved, you must turn away from

* See *ολεθρια* Appendix II.

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a willing service of the Outer Form [or, a serving of the part in place of the Whole].

15. I am speaking to you as to people who have made progress in their growth [and] you must judge for yourselves that which I am saying.
16. The Cup of the Receiving of Wisdom which [in Wisdom] we truly declare is it not as such [symbolic of] a kinship of [that all-reaching stream of Love for exaltation of power which we call] the Blood of the Khristos [One Anointed in Godhood] ?

The Bread which we break, is it not as such [symbolic of] a kinship of [that Perfect Upbuilding, which we call] the Body of the Khristos [One Anointed in Godhood] ?

17. Because there is one Bread, the many of us are One Body [One Community]. For we are all partakers of the One Bread, and of the One Cup.
18. Consider Israel according to the outer sense. Is it not the case that those who eat the offerings are kinsfolk of the altar ?
19. What then do I mean ? That an offering for a Personification is something special [in itself] ?
Not indeed that an offering for a Personification is something special [in itself].
20. But [I mean that] the things which they [the MANY] offer, they offer for the Shining Ones,

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and not for God [the Father of All]. And I do not wish you to become kinsfolk of the Shining Ones.

21. You are not able to drink a Cup [symbolic] of the Lord [of All] and a Cup [symbolic] of the Shining Ones.

You are not able to be a Comrade of a Table [symbolic] of the Lord [of All] and of a table [symbolic] of the Shining Ones.

22. Do we try our Lord [by attempting such] ?
We do. Are we greater than He ? We are not.
23. [Replying to one of your questions, I would point out that] all things are possible for me, but all things are not in harmony with each other. All things are possible for me, but all things do not serve for unbuilding.
24. No one [in general intercourse] must seek the [special needs] of himself, but each one must seek the [special needs] of his fellow.
25. You must eat anything that is prepared for general use—that is, not specialized as for Comrades of the Speedy Way—not asserting, because of your experience, the superiority of any one thing.
26. “For the Earth and her Fullness are from the Lord.”
27. And if anyone of the Unpersuaded invite you to

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- supper, and you decide to go, you must eat anything that is placed ready for you—not asserting by reason of your experience, the superiority of any one thing.
28. But if anyone should say to you “ This is a [symbolic] Sacred Offering ”—you must not eat [of that] for the sake of him that made the announcement, and for the sake of [a right] understanding.
29. And I am saying [a right] understanding, not as referring to thine own, but as referring to that of the other person. For how, indeed, is my Freedom [of the Spirit] discerned by the understanding of someone unpersuaded of the Labour of Hope ?
30. Yet, if I myself am a partner in a Gift of Ripening Power, how shall I use demeaning words with regard to Him by whom I am established in [this] Gift of Ripening Power ?
31. And so, whether you eat or drink, or whether you do anything else, you must do all things for the honour of God.
32. You must avoid making yourselves a weariness both to Ioudaioi and to Hellēnes, and to the Guild of the Way of the Wisdom of our God.
33. [But you must strive] just as I myself also strive, to make all things pleasing to all : not seeking

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that which is in harmony with myself, but that which is in harmony with the many in order that they may be helped to a full stature of soul.

XI. Make yourselves followers in my steps, even as I [make myself a follower in the steps] of Khristos [One Anointed in Godhood].

2. And I commend you brothers, because you are mindful of all my [directions]; and just as, in due course, I gave to you my unwritten Master Teachings [the esoteric doctrines] so you are persevering.

3. But I wish you to realize that the Head [the Maturity of Power] of every Illuminate Soul is the Khristos [the Divinely Anointed].

And [the] Head [the Maturity of Power] of [every] Bridal Soul of Khristos is the Illuminate Soul.

And [the] Head [the Maturity of Power] of [every] Khristos is the God.

4. Every Illuminate Soul, seeking to render service, or setting forth evidence of divine things, being in possession according to a Head [a Maturity of Power] proves in its strength his own Head [Maturity of Power].

5. And every Bridal Soul, seeking to render service or setting forth evidence of divine things, with Head [Maturity of Power] Unveiled, proves in

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its strength her own Head [Maturity of Power.]
For it is one and the same thing with her who has
been Lifted Above [Earth].*

6. For if a Bridal Soul is not Veiled, she must have been completed in the principles of a full growth. But if it is beyond her strength for a Bridal Soul To Receive [such] Completion, or To Be Lifted Above [Earth] she must be Veiled.
7. For, on the one hand, [Illuminate] Immortal Being ought not to have the Head [Maturity of Power] Veiled, being a likeness of, and a forthputting from God. But, on the other hand, [Unproven] Mortal Being is a forthputting from [Sleeping] Immortal Being.
8. For an Immortal Principle is not from out a Mortal Principle, but a Mortal Principle is from out an Immortal Principle.
9. For assuredly [Sleeping] Immortal Being was not brought into manifestation on account of the [Unproven] Mortal Being : but [Unproven] Mortal Being [was brought into manifestation] on account of the [Sleeping] Immortal Being.
10. Because of this the Bridal Soul needs to receive, by aid of the Angels† [those of spiritlike nature] a quickened unfoldment of growth in the matter of her Head [her Maturity of Power].‡

* Compare V., 2, 13.

† Literally, an angelos is a messenger.

‡ See Golgotha, page 216.

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11. And, in keeping with this, there is neither [Unproven] Mortal Being without [Sleeping] Immortal Being : nor [Awakened] Immortal Being without [Proven] Mortal Being, in [the plan of the] Lord.*
12. For just as the [Unproven] Mortal Being is [made manifest] from out the [Sleeping] Immortal Being, just so the [Sleeping] Immortal Being is [made Awake] by means of the [Proven] Mortal Being. And all things are from our God.
13. But you yourselves must make your own decision. It is an appropriate thing for a [Proven] Bridal Soul, Unveiled, to seek to render service for her God.
14. But the process of natural development itself does not teach you that if, on the one hand, an Illuminate Soul show proof of ripeness of growth it is an honour to him.
15. But if, on the other hand, a Bridal Soul show proof of ripeness of growth, it is her destined bloom. For the Achieving of a Full Upgrowth has been given to her, as [her] crown of honour.
16. But if anyone love to be of the nature of childish ungrowth, we have no such ideal of life, nor have the Guilds of the Way of the Wisdom of our God.
17. Yet announcing this, I have no commendation

* See Symbolism, page 194.

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[in another matter]. For you do not gather together for the greater thing, but for the lesser.

18. For, indeed, the very first thing on your being gathered together in a Guild of the Way of Wisdom, I report that there are schemes [of progress] amongst you, and that I am hopefully labouring a certain defined plan.
19. For there must needs be grades of teaching, so that those in receipt of knowledge amongst you may become exemplars of a ripened growth.
20. [Nevertheless] when you are gathered together, it is not, truly speaking, "To Eat the Lord's Supper" [of which the real meaning is IT BEHOVES TO LABOUR.]*
21. For each one, by virtue of the Eating, anticipates his own Mealgiving [his own NEED TO LABOUR]. And on the one hand, he who Labours, he it is who, on the other hand, shares the Feast.
22. [Now, I ask you] is it the case that you [yourselves] are without Households of Study† for

* Compare [The Priest] " . . . Regard it as a worthy thing, I beseech Thee, that these GIFTS be proffered by me, Thy insufficient and unworthy servant, for THEE."—The Divine Liturgy of St. John Chrysostom.

[Ὁ Ἱερεὺς] . . . Ἀξίωσον προσερχοῦνταί ΣΟΙ ὑπ' ἐμὸν τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου ΤΑ ΔΩΡΑ ΤΑΥΤΑ.

† Compare "And being in the House, He asked [His chosen disciples] . . ."—MARK IX., 33.

Also "You yourselves, as Living Stones, are being built up—a Spiritual House, a Holy Service. . ."—1 PET. II., 5.

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Eating and Drinking [the Hidden Things of Wisdom] ? It is not.

And, is it a fact that you yourselves are neglectful of the Guild of the Way of the Wisdom of our God, and that you are causing deprivation to those who have no [such Households of Study] ? Such is indeed the case.

What must I say to you ? Must I commend you ? In this matter, I must not commend you.

23. For that which I myself, as a pupil, received from the Lord, I also gave to you [in unwritten mode].

24. For the Lord Iēsous used to give instruction on the first night of the month.* He took bread, and having gratefully acknowledged God's great gifts of Ripening Power, He broke [it] and said

“ Receive. Eat. This which is being broken for you is [the symbol of] My Body [a Perfect Upbuilding].

[As often as you may Eat] you must do this same thing, as an acknowledgment unto Me.”

25. Also in similar manner [He took] the Cup, after the Eating, saying

“ [Receive, Drink.] This Cup is [the symbol of] the New Bond in My Blood [the

* Or, of the moon.

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Allreaching Stream of My Love, which gives Exaltation of Power].

As often as you may Drink, you must do this same thing as an acknowledgment unto Me."

26. Wherefore, as often as you may Eat this Bread, and may Drink this Cup [so often] must you explain the Overpassing of Mortality by our Lord, until when He may Come.*
27. And the sequel is that whoso may Eat this Bread, and may Drink this Cup of our Lord, unworthily of our Lord, shall be a debtor of the Body [Perfect Upbuilding] and of the Blood Allreaching Stream of Love for Exaltation of Power] of his Lord.
28. And [each] person must school himself: and in this manner must he Eat of the Bread, and Drink of the Cup.
29. For he who Eats and Drinks unworthily, Eats and Drinks sentence upon himself—not taking into account the Body [the Community] of his Lord.
30. By reason of this [lack of service] there are

* Compare (1) "Unveiling" means "The Second [Fuller] Coming."

Αποκάλυψιν. τὴν δευτέραν παρουσίαν. Boiss. Lex. Paul.

(2) Maranatha means "The Lord has COME [to me]." Or "I have seen the Lord." Chap. XVI., 22.

Μαραναθα. ὁ κύριος ἦλθεν ἢ εἶδον τὸν κύριον. Lex. Hes.

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amongst you many weaklings, and many that languish. And they must be established fully, as strong [members of the Body].

31. And if we had directed ourselves rightly, we should not have brought ourselves into judg-

32. ment. But being judged we are taught as His children by our Lord, so that we may not be brought to judgment together with the world [order].

33. And so my brothers, being gathered together for the Eating [of the Hidden Things of Wisdom] you must endow others with that which you yourselves received.

34. If anyone labour, he must Eat in a Household of Study [of the Hidden Things of Wisdom] lest you bring yourselves into judgment together.

But the remaining things, when I come, I will set forth in due order.

XII. Yet my brothers, I do not wish you to be without knowledge concerning those things which are of the nature of the Spirit.

2. You know that as a people, you used to be [inclined] towards those forms which are Personifications [and] which do not represent embodied beings—deriving benefit according as you received guidance.

3. Because of this, I wish to remind you that no

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one who is recounting his experience in the Spirit of God includes Iēsous as a symbolic figure. And no one is able to affirm that Iēsous is [a Divine] Lord, save [he who is] in the Holy Spirit.

4. Also [speaking further] there are differences of God's Gifts of Ripening Power, yet there is the same Spirit [in them].
5. And there are differences of offices of service, yet there is the same Lord.
6. And there are differences of works of practical skill, yet there is the same God—He who is working all things in all.
7. And to each one there is given by the Spirit, that impulse to perfect attainment which is in keeping with harmonious development.
8. For to this person, on the one hand, by means of the Spirit, there is given a mode of expression from the theory of Wisdom. And to that one, on the other hand, a mode of expression from
9. the Practice of Wisdom. For another there is a Labour of Hope, on the evidence of seers, in the same Spirit.

Again, for this one, in the same Spirit, there are Gifts of Ripening Power that are for healing. And for that one, outer activity from inner power.

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10. For another the setting forth of a knowledge of divine things. And for yet another, a power discriminative of spirits.

For this one [the rhythmic recitation of] orders of vocables* of power. And for that one, the clear explanation [of the vocables of power].

11. But it is one and the same Spirit that energizes all these things, allotting special things to each individual just as seems It well.

12. For precisely as our body is one thing, though having many members : and [just as] all the members of our body, being many in number, are [yet] one body : so also is the Khristos.

13. For assuredly, we are one, in the Spirit.

Whether [we be] Ioudaioi, whether Hellēnes : whether bondsmen, whether freemen, we were all Baptized [Prepared to enter a Fuller Life] as one body. And we have all been given one Draught to Drink [for Exaltation of Life-Power].

* Compare : "And Jesus with His disciples, who were all robed in linen, turned to the four corners of the world and cried out saying, *IAO, IAO, IAO*. This is the true meaning [Hermēneia] : Iota, because the Whole has come forth, hitherward. Alpha, because it will return again to Itself. Omega, because the Fulfilment of all fulfilment will take place."

"Und es rief Jesus auf, indem er sich zu den vier Ecken der Welt [*κοσμος*] wandte mit seinen Jüngern [*μαθηται*] die alle mit leinen Gewändern bekleidet waren, und sprach : *IAO, IAO, IAO*. Dies ist seine Deutung [*ἐρμηνεια*] : Iota, weil das All herausgegangen ist. Omega, weil die Vollendung aller Vollendungen statt finden wird."—Page 252. *Koptisch-Gnostische Schriften*. C. Schmidt. 1905.

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14. For indeed the body is not one member, but [it has] many members.
15. And though the foot may say "As I am not a hand, I am not a member of the body," yet it is not true, by reason of this saying, [that the foot] is not a member of the body.
16. And though the ear may say "As I am not an eye, I am not a member of the body," yet it is not true, by reason of this saying [that the ear] is not a member of the body.
17. If the whole body were an eye, where would the sense of hearing be? If the whole of the body were a sense of hearing, where would the sense of smell be?
18. But as it is, God has arranged the members in the body, each one of them, just as he thought well.
19. [And further]. If all the members were one member, the Body [the Organised Whole] would be non-existent.
20. But as it is, there are many members on the one hand; but, on the other, there is a Body [an Organised Whole].
21. The eye is not able to say to the hand "I have no need of thee." Nor again, is the head [able to say] to the feet "I have no need of you."
22. Moreover, [it is really the case that] those members of the body that seem [to be the]

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weaker, are in receipt of a renewing power from Above in a much greater measure [than that received by the strong ones].

23. And [those] members of the body which we think to be less abundantly endowed [are the very ones] for which we must arrange a more embracing care.

And the things that are not fully true to plan [are] to receive from us a more abundant scheme of guidance [than the successful ones]. For those matters that are wrought true to plan are in no need of our attention.

24. And just as our God fitted together the Body, giving the greater attention to that part which is in greater need so that there may be no
25. break in the Body—so too the members [themselves] must bear the same things in mind, for the sake of each other.

26. For, indeed, if one member suffer, all the members suffer in common with it. And if one member be made great, all the others share in the joy.

27. And you yourselves are a Body of Khristos, and members of a definite plan.

28. And there are those in the Guild of the Way of Wisdom whom our God has built up. In the first place [He has established] Generals of the

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Way ; in the second, Seers who search out divine things ; and, in the third, Chief Teachers of a masterly knowledge.

Then there are inner powers [for outer works of skill] : gifts of ripened power for healing : grants of strength on account of work being done : gifts of guidance according to work being done : orders of vocables of power [for rhythmic recitation].*

29. [Does someone ask if we are] all Generals of the Way ? We are not.

Are [we] all Seers searching out divine things ?
No.

Are [we] all Chief Teachers of a masterly knowledge ? No.

30. Do all possess inner powers [for outer works of skill] ? No.

Do all receive gifts of ripened power for healing ? No.

Do all recite vocables of power [in rhythmic mode] ? No.

Do all render true explanations [of vocables of power] ? No.

31. [Lastly I would ask a question of you].

Do you long to receive God's Gifts of Ripening Power—[Gifts that are] greater than these ?

* See footnote, page 94.

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Even so, in ascending scale, I will still point you the Way.

XIII. [Yet, despite all these things, it remains true that] though I speak with experience of the things of mortals and of angels, but have not the love [that truly serves] I am only an echo of that which is mighty, or a kymbal that clangs [in the “Triumph” of another].

2. And though I may have knowledge from a seer's researches into divine things : and may realize all the Secrets of the Sacred Keep, and all Practical Wisdom : and though I may accomplish every Labour of Hope on the evidence given me by Seers, even to the moving of mountains, but have not the Love [that truly serves] I am nothing.
3. And though I shall distribute all that I possess : and though I shall equip my body so that I shall be wrought to increase of growth, but have not the Love [that truly serves] I have not done the truly needful part.
4. The Love [that truly serves] is great of heart, and kind of deed. It is never a rival. It is
5. never its own centre. It does not magnify itself. It never oversteps the seemly order of things.

It does not seek its own. It is not prone to

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- anger. It does not keep counting the evil.
6. It is never glad with iniquity, but it is a glad companion with the Truth.
 7. It awaits all things with patience. It labours all things in hope. It inspires all things with hope. It endures all things.
 8. And the Love [that truly serves] never ceases to be. [For] though indeed there are divine teachings, they shall run their course. And though there are voices of power, they shall cease to speak. And though there is perfect skill, its purpose shall be achieved.
 9. For we learn our lessons piecemeal ; and piecemeal do we set forth our teachings of divine things.
 10. But when That-Which-Makes-Perfect is received, the piecemeal process comes to an end.
 11. When I was a Babe [in the things of the Spirit] I recounted the experience of a Babe : I learned as a Babe : I accounted myself as a Babe. But when I became an Illuminate Soul, the things of the [spiritual] Babe had finished their course.
 12. For up to this stage, I see in storied riddle, as by means of a mirror : but afterwards [as a Soul Illuminate] face to face. Up to this stage, I obtain knowledge piecemeal ; but afterwards,

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I shall know full well for myself, even as I had been fully known.

13. Yet there are three things that abide.

Labour that hopes on, trustful in the evidence of Seers.

Hope that reaches forward, where lies the Great Beyond.

And Love that truly serves.

But the greatest of these is Love. And greatly must you desire Her.

- XIV. Yet you must seek zealously the things that are of the nature of the Spirit. But [you must seek them] so that in greater measure you may set forth teachings that are of the things of God.

- 2 For [to give an example] he who recites vocables of power* is not speaking with mortals, but with God: for no one hears. But in spiritual mode he is reciting things of a secret instruction.
3. But he who sets forth for mankind, teachings that are of divine things is recounting that which gives due upbuilding, and which gives both encouragement and inspiration.
4. He who is reciting vocables of power is building up himself by his knowledge. But he who is setting forth teachings of divine things, is building up by his knowledge the Guild of the Way of the Wisdom of God.

* See footnote, page 94.

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5. Yet I wish you all to recite vocables of power ; but so, that you may set forth in greater measure teachings of divine things. For greater is he who sets forth teachings of the things of God, than he who recites vocables of power : except, indeed, it be someone who is setting forth, with clear explanation, the meaning [of these vocables] so that the Guild of the Way may receive increase of knowledge.*
6. But now, my brothers, should I come amongst you, reciting vocables of power, how should I benefit you ? [Nothing at all] unless indeed I should repeat my experiences for you, either in some Unveilment [of the Hidden Things of Wisdom] or in some matter of its Practical Skill : or in some account of a Seer's researches into divine things : or in some teaching of a general nature.
7. [Speaking with regard to the reciting of vocables of power, let us take] for comparison the things that give out sound : whether a pipe or a harp. If it be the case that I do not give some ordered mode to the notes, how is there any recognition of that which is being piped, or that which is being strung on the harp ?
8. For, indeed, if a bugle [which should sound

* See footnote, page 94.

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the Reveillé] were to give out some disordered strain what [warrior] would [rouse himself from sleep to] make ready for battle ?

9. And you yourselves are in just the same position, in this matter of the recitation of vocables of power; unless you give forth a well-defined expression, how shall that which is being recited find recognition ? For reciting such great things as if by chance, you will be like someone who is busy in a labour that cannot possibly bring any return.*
10. In the world, there are different orders of sounds ; and there is nothing that is without sound.
11. If then, I do not ascertain the power of the sound [in question] I shall be like a person of foreign speech to him that recites [vocables of power] : and he that is reciting [vocables of power] will be like a person of foreign speech to me.
12. And so, since you yourselves are candidates for the things of the Spirit, you must strive for excellence in them, with a view to the upbuilding in knowledge of the Guild of the Way of Wisdom.
13. Consequently he who recites vocables of power must seek increase of development, so that he may set forth clear explanations of these things.
14. Should I seek increase of development by

* See footnote, page 94.

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[reciting] vocables of power, my own spirit receives benefit ; but, on the other hand, my understanding remains unserviceable [as regards others]. What then is [to be done] ?

15. I shall seek to be fruitful with my spirit, and I shall seek to be fruitful with my mind. I shall sing my song with the spirit, and I shall sing my song with the mind.
16. And further, if thou shouldest chant skilfully in spiritual mode, how shall he who occupies the position of the learner, say Amen [It is true], in keeping with the power of thy ripened knowledge, since he does not realize what thou art saying ?
17. For thou thyself, on the one hand, art richly favoured in thy ripened knowledge, but thy comrade [on the other hand] does not receive a due increase for himself.
18. I am greatly beholden to God for a ripened understanding ; for in a greater measure than any of you I recite with vocables of power.
19. But in the Guild of the Way, I prefer, on the one hand, to recount in five sayings that which is by means of my understanding, so that I shall really instruct others than, on the other hand, to repeat countless strains with a skill of sound [that benefits no one but myself].

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20. My brothers, you must not be as little children in your powers of understanding ; though as regards wrongdoing you must make yourselves as babes, so that in your powers of understanding you may become perfect.
21. In the Law it has been written that
“ In other tongues and with other lips [than those of the Illuminate] will I speak with this people, and not yet shall they thus hearken unto Me,” says [our] Lord.
22. So that the [reciting of] vocables of power is a special accomplishment, [that is of benefit] not to those who are being Persuaded of the Unseen, but to those who are the actual reciters [of these vocables]. And the setting forth of a Seer's researches into divine things [is of benefit], not to the actual reciters, but to those who are labouring in hope on the evidence of Seers.
23. Should the whole Guild be gathered together, and all be reciting vocables of power : and should learners, or persons being Persuaded of the Unseen enter in, they derive no benefit from such labours, because you are strengthening yourselves.
24. But should all be setting forth a Seer's researches into divine things, and should someone enter who is a person being Persuaded of the Unseen, or a learner, he receives enlightenment from all : he is well directed by all : and so the

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25. hidden things of his heart come into manifest being. And prostrating himself, he will render homage to his God, deriving benefit from* those who are leaders in practical power.
26. What then, brothers, is [the order of things] ? Whenever you are gathered together, each one of you [has his work. One] has his harpist's chant ; [another] has general instruction ; [another] has unveiling of hidden things ; [another] has the stating of a Seer's researches into divine things ; [another] has recitation of vocables of power ; [another] has true explanations [of these sounds of power]. Everything must be done for due upbuilding.
27. And if anyone recite vocables of power, [it must be] to a company of two, or at most, three. And [it must be] according to some allotted mode. And someone must give clear explanation [of the meaning of the sounds].†
28. And should there be no one [who is able] to give precise explanations, there must be silence in the Guild. But [each one] must recite [known vocables of power] to himself and to his God.
29. And two or three Prophets [Seers researching into divine things] must recount their ex-

* Or : from services that are of a lofty nature.

† See footnote, page 94.

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periences of the [normally] Unseen, and others must use their discrimination.

30. But if there be something Unveiled to another
31. person who is being forwarded, the first one must be silent. For you are all enabled, one by one, to set forth knowledge of divine things, so that all may learn, and all may receive encouragement.
32. And [the] spiritual things of seers are con-
33. ditioned for seers. For God is not [a God] of an unordered condition, but of a Harmony as from a perfect chord.*

And if anyone seem to be a Prophet [a researcher into divine things] or a Pneumatikos [one who has attained to the nature of the Spirit] he must fully recognise the things which I write to you, that they are directions from [our Lord]. But if anybody is not-at-one [with them] he has not been at-one-ed [with the Spirit].

[And I would say to you] as I set forth for all the Guilds of the Pure of Soul, "Surely the teaching of our God continually goes out from you! Or does it, for you alone, come forth?" So indeed, my brothers, you must strive zealously to set forth your experiences in divine things.

And you must not neglect your reciting with

* Verses are not numbered in the following passage, owing to great variation in the manuscripts.

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vocables of power. And all things must be done true to scheme and in due order.

Your [Wards] Souls-Newly-Wed-to-the-Way must be silent in the Guilds. For no direction is given for them to recount experience, but to be under guidance, and in such manner as our law includes. But if they wish to learn any particular thing, let them ask their own Illuminate Teachers for suitable instruction in a Household* of Study. For it is beyond their power, for Souls-Newly-Wed-to-the-Way to recount a competent experience in the Guilds of the Way of Wisdom.

- XV. And I am recalling to your remembrance, my brothers, that Great Message which I proclaimed to you : [the Great Message] which as pupils you indeed received : in which you have surely stood firm : and by virtue of which you are being wrought to wholeness of growth.
2. In a certain presentation, I used to set forth for you that which you [ever] love to receive : unless indeed your Labour of Hope, founded on a direct evidence from Seers, was but a matter of appearance.
 3. For as a teacher I imparted to you, in the first instance, that which I also received as a pupil :

* See footnote, page 89.

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[a teaching] that Khristos, on account of our insufficiencies “ Died ” [Laboured to transcend the mortal status] according to the writings.

4. And that He was “ Buried ” [Received into the Travails of the Soul for its Transmutation]. And that he was “ Awakened on the Third Day ” [Awakened in the Triple Light] according to the writings.
5. And that He was made visible [in His Glory] to Kēphas ; and after the same things to the Eleven.
6. Afterwards, He was made visible in the higher parts of His Being to five hundred brothers [Comrades of the Way] once for all. Of these, the majority are pursuing their eager labours until this present time, but certain ones have been established in strength.
7. Then He was made visible [in His Glory] to Iakōbos : then to each of those who are accredited Generals of the Way of Wisdom.
8. And the very last of all, just as it were to a babe forced to the birth long before its time, He was made visible [in His Glory] even to me.
9. For I myself am the very least of the accredited Leaders of the Way—I, who am not worthy to be dignified as a Leader in Wisdom. For I persecuted the Guild of the Way of the Wisdom of our God.

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10. But I am what I am, by virtue of a Gift of Ripening Power from God. And His Gift of Ripening Power to me has not been small. Nevertheless, far more than any of them did I toil [for this]. Yet it was not I alone [that wrought to this end], but the Gift of God's Ripening Power which is with me
11. And whether it be I myself, or whether it be those [I have mentioned], it is thus we deliver the Great Message: and it is thus you have laboured in hope, trusting in the evidence of Seers.
12. And if Khristos be proclaimed, that He was Awakened from out the Dead [the immature of soul] how is it [that] certain ones amongst you are saying that there is no Uprising* of the Dead [the immature of soul] ?
13. But if it be the case that there is no Uprising of the Dead [the immature of soul] then Khristos has not been Awakened.
14. And if Khristos has not been Awakened, then, most assuredly, our Heraldic Message is void. And your Labour of Hope on the evidence of Seers, is also void.
15. And furthermore, we are found to be witnesses giving false evidence of our God. For we, as

* Anastasis, a Rising-Up upon one's works. See *Αναστασις*, Appendix II.

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Seers, gave evidence regarding our God, that He Awakened the Khristos [Anointed in Godhood] Whom He did *not* Awaken—if, in point of fact, the Dead [the immature of soul] are not Awakened.

16. For if [the] Dead [the immature of soul] are not Awakened, neither was Khristos Awakened.
17. And if Khristos was not Awakened, your Labour of Hope on the evidence of Seers [who on this supposition are pretenders] is useless, [and] you are still in your insufficiencies of growth.
18. And assuredly, those who [as stated] were established in their growth in Khristos, remained subject to the changeful conditions of mortality.
19. If in this Immortality of Life in Khristos we ourselves have hoped [and we] only, [then] are we more to be pitied than all [other] human mortals.
20. But now indeed, Khristos *has* been Awakened from out the Dead [the immature of soul]—a Firstfruit* of those who have been established in strength.
21. For since, for the sake of Man [the human race] there is the Mortal State, so, too, for the sake of Man, there is an Uprising† from the “Dead” [the things of immaturity].

* Or : Firstcreate.

† Anastasis. See footnote to v. 12.

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22. For just as in the Adam [Undeveloped] all are striving to transcend the mortal status—just so, too, shall all be wrought to Immortal Life in the Khristos [One Anointed in Godhood].
23. But each one [shall be] in his own rank. Khristos, a Firstfruit. Then those of the Khristos, those who having stretched forward in hope [to that which lies Beyond] are in His Presence.
24. Then the End, whensoever He may have equipped His Kingdom for His God and Father : whensoever He may have wrought out to its fulfilment every beginning, and every unfoldment of being and inner power.
25. For there is need for Him to rule until the time when He [the Father] may have placed all His enemies beneath His feet : [until the time when]
26. the Mortal State [the] very last enemy, is wrought out to its fulfilment.
27. For He *did* rank all things beneath His Feet.
But when [the Psalmist] says that He [the Father] has subordinated all things to Him [the Son] it is clear that [they are] exclusive of Him [the Father] that subordinated all things to Him [the Son].
28. And whensoever He [the Son] may subject all things to Himself, then the Son Himself

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shall be made subject to Him [the Father], that subordinated all things to Him [the Son], in order that the God may be all things in all.

29. Otherwise, for what reason shall they labour—those who, for the sake of the Dead [the immature of soul] are being Baptized [Caused to Enter a Fuller Life]—if, in truth, the Dead [the immature of soul] are not Awakened? And why are they being Baptized [Caused To Enter a Fuller Life] on account of such?
30. And why do we ourselves engage in hazardous duties every hour?
31. Every day do I strive to compass the mortal status to hasten forward your increase of growth [an increase] which I have in our Lord, Khristos Iēsous [a Healer of souls, Anointed in Godhood].
32. If [speaking] in the human mode, I fought like a gladiator with [unearthly] beasts in Ephesos, what use is it to me if the Dead [the immature of soul] are not Awakened? [As it is said]
“Let us eat and drink, for to-morrow we die.”
33. You must not be led astray. Mean teaching from a commonplace kind of knowledge is the undoing of great ideals.
34. Hasten forward in noble manner, and do not fall short in your undertaking. For there are

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some who are without realization of God. I am speaking to you as in a matter worthy of your consideration.

35. But someone may ask "How are the Dead [the immature of soul] Awakened? And with what kind of body do they come?"
36. [Such an one is but] an infant [in these things. For, consider]. That which thou art sowing is not born to its own life, unless, in the first instance, it pass away from the mortal form [of a seed].
37. And that which thou art sowing, is not the full form which is about to be developed. For thou art sowing a bare seed, perhaps of corn, or of some one of the other [plants].
38. But our God gives it a full form, just as He had willed; and to each of the seeds [He gives] a full form that is special to itself.
39. [And further]. All flesh is not the same kind of flesh. For on the one hand, there is a kind of flesh belonging to human mortals. And, on the other hand, there is a different kind belonging to the creatures of the fields: and a different kind to fishes, and still another kind to birds.
40. And there are bodies suitable for heaven, and there are bodies suitable for earth. But, on the

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one hand, the plan of beauty for those that are suitable for heaven is of one [order], and on the other, the plan of beauty for those that are suitable for earth is of another [order].

41. And there is one plan of splendour made manifest by the Sun ; but there is a different plan of splendour made manifest by the Moon ; and still another plan of splendour by [each of] the stars. For star differs from star in its manifestation of glory.

42. And so too, is the Uprising* of the Dead [the immature of soul].

It is sown in an everchanging condition.

It is Awakened in the Everlasting.

It is sown in a scant endowment of being.

It is Awakened in its Predestined Glory.

It is sown in weakness.

It is Awakened in an Inner Might.

It is sown a soul-like body.

It is Awakened a Spiritual Body.

Just as there is, indeed, a soul-like body, so too, there is a Spiritual Body.

45. [And it is] just as it has been written " The first [nature of] Man, Adam, was made into a Living Soul. The last [nature of Man] Adam [was made] into a Life-giving Spirit."

* Compare the " Burying " of a seed. Also see *Αναστασις*, Appendix II.

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46. For the Spiritual [Body] is not the first, but the soul-like [body]. And afterwards the Spiritual [Body].
47. The first [nature of] Man is of earth, [and] pertains to earthly nature. The second [nature of] Man is of heaven, and pertains to heavenly nature.
48. Like the one who is of the earthly nature, such are those of earthly nature. And like the other who is in keeping with the heavenly nature, such are those of a nature meet for heaven.
49. And assuredly, just as we have worn the likeness of the earthly nature, we should also wear the likeness of that which is meet for heaven.
50. For my brothers, this I declare—that flesh and blood [earthly formations] do not satisfy the law of God's Kingdom. Nor shall the everchanging satisfy the law of the Everlasting.
51. And now I set forth for you a teaching from the Hidden Things [of Wisdom].

On the one hand, we shall not all be fully
52. established in our growth. On the other hand, we shall all be changed to a regenerate condition—in a Great Gift for the completing of the flesh, in a flash of the eye—in the Last Reveillé.

For the Bugle shall sound the Reveillé [Arise, Shine, for the Light is Come].

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And the Dead [the immature of soul] shall be Raised Up, fashioned in the Everlasting. And we shall be changed into another condition.

53. For it is needful that this which is the ever-changeable, shall don the Everlasting : and this which is the mortal, shall don Immortality.

54. And whensoever this mortal thing shall don Immortality then shall be realized the Divine Saying which has been written

“ [Now] has the mortal state been wrought out unto Victory !

55. Where [now] O Mortality, is thy scourge !
 Where O Mortality, is thy triumph ! ”

56. But the scourge of the mortal state is the condition of ungrowth. And the inner might of the state of ungrowth is the Law.

57. And there is a Gift of Ripening Power in our God, Who is giving us the Victory by aid of our Lord, Iēsous Khristos [a Healer of souls, Anointed in Godhood].

58. And so my beloved brothers, you must establish yourselves as on a strong foundation, immovable ; excelling at all times in the work of our Lord, knowing that, in [the plan of the] Lord, your labour is not without its harvest.

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- XVI. With regard to the offering which is for the Worthy of Soul, just as I arranged for the Guilds of Galatia, so too must you proceed, every Sabbath.
2. Each of you must act for himself, gathering together whatever may be practicable, so that when I come offerings may not then be undertaken.
 3. And whenever I may be present with you, those whom you may have recommended in your letters, these same will I charge to bear your
 4. Gift to Hierousalem. And should it be an approved thing for me to go as well, they shall go with me.
 5. And I shall be coming to you when I pass beyond Makedonia. For I am coming through
 6. Makedonia. And perhaps I shall remain with you for some time; so that if I should indeed spend the winter [in Korinthos] you yourselves might surely accompany me wherever I may be going.
 7. For this time, I do not wish to see you by passing occasion [as it were]. For I am hoping to stay some time with you, should our Lord give
 8. suitable direction. But I shall remain in Ephesos
 9. until the Pentēkostē. For a door [a special opportunity] great and practicable has been opened up before me. And the opponents are many.

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10. And should Timotheos come, you must see to it that he is received amongst you without any misgiving. For he is working at the Lord's
11. work in the same way as I am myself. No one should hold him as of slight account. And you must accompany him in harmonious fashion, so that he may be received as acting for me. For I am endowing him, together with the brothers, with that which I myself received.
12. With regard to our brother Apollos, I would explain to you that I have earnestly begged him to come to you with the brothers. And there was not altogether a readiness to come on the present occasion. But he will come when the time is really suitable.
13. Be ever on the alert. Hold fast to your Labour of Hope. Acquit yourselves like Heroes of the Soul. Be strong with unshakeable strength.
14. And let everything that you do be done in the Love that truly serves.
15. And I beg your favour my brothers [in the following matter].
16. You know the Study Household of Stephanas and of Phortounas and of Akhaïkos? That they are a firstfruit of Akhaïa, and [that] they have ranked themselves for service with the
16. Pure of Soul? So indeed you yourselves

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must be under direction by such as these, and by everyone who is [our] fellow-worker and is labouring amongst you.

17. And I am rejoiced in the presence of Stephanas, and of Phortounas, and of Akhaïkos. For these have made good the lack which was ours, and they have brought rest both to my spirit and to yours. Greatly indeed then must you honour such as they.

19. From Asia, the Guilds of the Way of Wisdom send you the blessings of Comrades [of the Way].

Akylas and Priscilla constantly send you blessings in [the plan of the] Lord, as Comrades [of the Way], together with the Guild [which is under guidance] as their Household ; and with whom I am made a welcome guest.

20. All the brothers send you the blessings of Comrades [of the Way]. You must all bless each other in a pure fellowship as Comrades of [the Way].

21. The blessing of a Comrade [of the Way] from Paulos, in my own hand.

22. If anyone render our Lórd, Iēsous Khristos, due service, he must be a pillar of devotion.
*I have seen the Lord.**

* Or, "The Lord has Come [to me]."

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23. The Gifts of the Ripening Power of our Lord,
Iēsous Khristos [a Healer of Souls, Anointed
in Godhood] be with you.
24. My love is with all in Khristos Iēsous.

LETTER B—A FRAGMENT

The following four chapters are usually placed at the end of the so-called "Second Epistle." It is, however, obvious that they are not sequent in meaning to the other nine chapters. Probably they are precedent, and form part of a letter of somewhat earlier date than the one which included Chaps. I-IX.—*Omikron*.

- I. (X.). And I myself, Paulos, personally beseech your favour, for the sake of the great self-conquest, and the great goodness of the Khristos—I, who am no seeker after honours when I am with you, but who, when absent from you, am strong of confidence in you.
2. And I have need, not being present, to be strong of confidence in this stability [of yours] on which I am counting [in order] to withstand certain persons who are accounting us as people whose way of life is of the earthly order.
3. And in fact we *do* take our way amidst earthly things [but] we do not do our fighting in the earthly mode.
4. For the weapons of our soldiership are not of an earthly nature, but they are made effective in our God for the overthrowing of strong walls.
5. [And we do our fighting] bringing down learned conclusions, and every high place that is being

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set up contrary to the Wisdom-in-Action of our God ; and bringing, as captives, every thought into the tutelage of the Khristos [One Anointed in Godhood].

6. And [as] officers, we hold ourselves in readiness to adjust every unwisdom so that your tutelage may be completed.

7. Consider present matters.

If anyone be persuaded in himself that he is a servant of Khristos, let him take thought with himself again, and to this effect : that just as he is [a servant] of Khristos [One Anointed in Godhood] so we too [are servants] of Khristos.

8. And though indeed I should dignify myself in a still greater degree with regard to our Unfoldment of Being—which our God gave to us for building you up, and not for pulling you down—I should not be put to confusion.

9. But, lest we should seem as though [we were expecting] to give you due upbuilding by means of our letters [it is well to consider the matter]

10. For, says [a certain person] “ The letters on the one hand are burdensome and difficult. And on the other hand, the body’s capacity for growth is weak. And [so] the teaching is being brought to naught.”

11. Such an one must consider this—that whatever

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we are in our teaching by means of written instructions when we are absent, we are just the same in the actual practice also, when we are present.

12. And assuredly we do not venture to adjust ourselves, or to compare ourselves with certain ones of those who are commending themselves. For these, measuring themselves by themselves, and comparing themselves with themselves, do not understand.
13. But we do not magnify ourselves according to an immeasurable amount, but according to the measure of that authentic rule which our God has allotted for us—a measure [which] so far, is being approached also by yourselves.
14. For not, as though we were not being approached [in this measure] do we make high claim for ourselves before you. For so far indeed, we have been in advance of you in the Great Message of the Khristos.
15. [But we make high claim] not as magnifying ourselves according to immeasurable amounts in labours that pertain to others : but as having a hope, your Service of Hope on the evidence of Seers having made progress, to be held great amongst you, according to our own authentic rule for excellence : to have been made Bearers

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16. of the Great Message for matters that are beyond those things that are yours—not to have been dignified in a standard rule that pertains to others, for things made ready to hand.
 17. And he that is being made great, must be made great in the Lord. For the accomplished person is not he that commends himself, but it is he whom his Lord commends.
- II. (XI.) I would you had been mindful of me in some little degree in this imprudence.
2. And, indeed you must be mindful of me. For I am serving you ardently, in an ardent service for God. And I have adorned you for the One Husband—to place a Pure Virgin by the side of the Khristos [One Anointed in Godhood].
 3. And I must take care, lest as the Serpent [Circuit of the Mortal Things of Time] seduced Eua, in his cleverness, so too he may canker your ideals from their outspreading growth, and from the purity of being that is for the Khristos.
 4. For, on the one hand, if he who is come, is proclaiming another Khristos whom we did not proclaim: or another spirit is being received which you were not given: or another Great Message is being received which you were not

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given : it is well [on the other hand for you] to be restrained.

5. For, I aspire to be nothing less amongst you than those who are, in a very high degree, Generals of the Way of Wisdom.
6. And though indeed I am but a learner in the matter of [your] speech, yet I am not [such] in the Practice of the Divine Wisdom. But at all times, in all things, we proved ourselves true before you.
7. Was I really wrong—forgetting myself so that you yourselves might be lifted up on high? Because as a gift, I made myself a messenger to proclaim to you the Great Message from our God?
8. With ardour did I serve other Guilds of the Way of Wisdom, bringing my soldier's portion for
9. your helping. And being present in close relations with you, and finding myself behind-hand [in any particular] my heart was nothing wanting in its care of anyone of you. For the brothers [who are Hellēnes] coming from Makedonia, strove to make good any lack on my part. And at all times, I have kept myself, and shall keep myself, from being as a foreigner to you.
10. There is [however] a true recognition from Khristos in me, that the increase itself will not

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be garnered for me in these regions of Akhaia.

11. Why so ? Because I have not [the Shepherd's]

12. love for you ? God knows. But that which I am doing, I shall still continue to do, in order that I may cut away the opportunity from those wishing to have opportunity so that they may be found [apparently] just like ourselves, in whatsoever they may boast themselves to be.

13. For such as are counterfeit Generals of the Way of Wisdom are cunning workers, fashioning themselves on the pattern that is for [true] Generals of the Way, empowered by Khristos.

14. And this is nothing marvellous. For the Satan as himself puts on a guise that is after the

15. pattern for an Angel of Light. So it is no great matter if his ambassadors also fashion themselves like Ambassadors of Righteousness [an Ideal Realized] whose end shall be according to their works.

16. I repeat, let no one conceive me as being without experience. But if it be indeed so, assuredly in that case you must have accepted me as a simpleton : so that I too, in some small measure might boast myself.

17. That which I am recounting now, I am not recounting as a master [of the Guild of the Way]

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but as [though I were] without experience in the
18. very theme of my boasting. Since there are
many who are boasting themselves according to
the outer life, I too will advertise myself.

19. For you are sweetly tolerant of the uncultivated,
20. being cultivated yourselves. For you are
tolerant if anyone treat you as an inferior :
if anyone be an utter weariness : if anyone
presume : if anyone extol himself : if anyone
openly belittle you in his silly prating.

21. I am speaking now as in a state of ungrowth, as
when we ourselves were in the days of our weak-
ness in this very undertaking. In whatsoever
matter anybody may venture—I am speaking as
one without experience—I too will venture.

22. Are they Hebraioi [those who seek the Beyond] ?
I am one too.

Are they Israēlites [those who, by the Ideal
Mind, see God the more quickly] ? I am one too.

Are they Seed of Abraám [the Giant of Soul] ?
So am I.

23. Are they Ambassadors of Khristos [One
Anointed in Godhood] ?—I am speaking like a
madman—I am more [than that].

[Speaking of my own lot I have been] richer
in wearisome labours : richer in sufferings of

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body : more frequently in prisons : in mortal dangers many times.

24. Under the Ioudaioi, on five occasions, I encountered forty [opponents] by myself. Three times I was scourged : once I was stoned : three times I was shipwrecked : a whole day and a night have I spent in the deep.
26. [I have laboured] in many journeyings. In perils from high officials : in perils from highwaymen : in perils from compatriots, in perils from foreigners : in perils of the city, in perils of the desert : in perils *for speedy growth of the soul : in perils amongst counterfeit Comrades.
27. [I have laboured] with weariness and suffering, in sleepless cares. Ofttimes in hunger and thirst, in the tasks of bodily conquest. Ofttimes in inclement weather and scantiness of raiment.
28. Apart from these, there is besides, my general share in everything, which is of daily occurrence, [and] which takes thought of all the Guilds of the Way of Wisdom. Is there anyone weak and I not feel weak ? Is there anyone who stumbles in the Truth, and I not be tested in the Fire [of Living Power] ? †

* Text gives " Sea " (*θαλασσα*), which is improbable in any literal sense as the Deep has been mentioned in v. 25.

† Compare 1 KOR. III., 13.

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30. If there must needs be self-glorification, I
will glorify myself in the things of my
31. weakness. The God of Israel, and Father
of our Lord Iēsous knows—He Who is to be
truly proclaimed to the Ages—that I am
32. telling no lie. In Damaskos, the deputy of
the king, Areta, kept guard over the city of
the Damaskenes, intending to seize me.
33. And in an enveloping web [of fluid nature]*
I was released through the wall by means of a
small opening, and I escaped his hands.

III. (XII.) To boast myself is assuredly, on the
one hand, of no benefit : and on the other hand,
I shall be coming for visions and unveilings of
Khristos.

2. Fourteen years ago, I knew a man in Khristos—
whether [he was] in the body I know not : whether
[he was] without the body, I know not. God
knows—the same forcing [himself] as far as the
third Heaven.
3. And I knew this same man—whether [he was]
in the body ; whether [he was] without the body,
I know not. God knows—that he used to force
[himself] into the Paradeisos [Lower Heaven].
4. And he reported sayings that cannot be put

* The extraordinary nature of the context implies that the escape
was by portentous means.

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into words—things which it is not possible for a human mortal to tell over again.

5. On account of such an one as this I shall be filled with pride. But on my own account, I shall make no boast except in the things of my weakness.
6. For though I might wish to glorify myself, I shall not be as one ungrown. For I am wooing Truth [the Consciousness Unforgetting of the Spirit]. And I am careful.

No one should accredit [aught] to me beyond that which he sees [in] me, or hears in some degree, from me.

7. And lest I be too much set up in the superabundance of my unveilings [in Divine Wisdom] there has been given to me a condition of trial in my mortal nature—a messenger from Satanas [who is ever on the alert] so that he may keep me from the Light.
8. On account of him, I have besought the Lord's favour three times, that he might go away
9. from me. And He said to me "Sufficient for thee is the Gift of Ripening Power from Me. For the Inner Power is made perfect in weakness."

So, very contentedly, I would rather exult in my weaknesses [than in my achievements] so that the Inner Power from the Khristos

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- [the Anointed] may be as a covering over me.
10. And so, in times of weakness, in times of hardship : in happenings that must needs be : in times of persecution : in times of oppression—I am content because of Khristos. For when I am weak, then am I made strong.
 11. [Enlarging on myself] I have become as a simpleton. But you yourselves compelled me. For it was my due to have received your loyal support. For I lacked nothing from those who, in a very high degree, are Generals of the Way of Wisdom.
 12. And even though I myself am nothing, yet the manifestations of the unusual knowledge of the Leader of the Way of Wisdom have been wrought out amongst you in all patience : both by evidences of a knowledge beyond that of mankind, and by things beyond the [common] workings of natural law ; and by inner powers.
 13. And why is it—this fact that you are found wanting beyond the rest of the Guilds—except that I myself have not been of a strength sufficient for you ? But you must give me your kindly guidance in this failure to ideal.
 14. Now, you see, I am in readiness to come to you for the third time ; and I shall not be without a sufficient strength for you. For I am not

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seeking anything from you, but [I am seeking yourselves]. For it is not the children's duty to heap up treasure for their parents ; but it is the parents' duty [to pile up treasure] for their children.

15. And I myself will, most gladly, spend and be spent for the sake of your souls—even though loving you more ardently, I myself be loved in a lesser degree.
16. But let be. For I myself have not been strong enough for you. Perchance [it was] being crafty, I captured you by guile ?
17. It cannot be that there is someone of those whom I sent [as leaders] for you, by whose means
18. I have claimed more than is due ? I gave Titos directions and sent his brother along with him. Surely Titos claimed no more than a due amount from you ? Have we not [he and I] followed the Path in the same spirit ? Have we not trodden in the same footsteps ? Assuredly we have.
19. Perhaps, indeed, you may think that we are excusing ourselves to you ? In the sight of God, we are telling our tale in Khristos [One Divinely Anointed]. And all things, beloved, [that we say] are for the sake of your upbuilding.
20. And I am afraid, lest coming, I may not find

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you such as I should wish, and lest I myself be found by you such as you do not wish. [I am afraid] lest there be wordy difference, rivalry, resentment : deeds done with a view to personal rewards : idle verbiage : betrayals at the door, of what is received within : faults of self-glorification, of instability of purpose.

21. When I come, may my God not again lay me low in my relations with you ! And may I [not again] mourn many of those who have failed in their undertakings beforetime, and have undergone no change of mind—both as regards a blindness of soul and a passion for illicit things in keeping with that unpurified nature with which they acted.

IV. (XIII.) [For] the third time I am coming to you.

“ By word of mouth from two witnesses, even from three, shall every word be established.”

2. I have made this quotation beforetime, and I am saying [it] beforehand, as I [did] when coming the second time. And now, whilst absent, I am writing to those who have failed in their undertakings beforetime, and to all the rest [to say] that though I am coming again, I shall not give pursuit of anyone in the matter of persuasion.

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3. For you must search out proof of the Khristos [One Anointed in Godhood] speaking in me—He Who is not weak on your behalf, but is strong amongst you.
4. For indeed He was Crucified [He entered into travail and was Exalted into Light] from out weakness, but He Lives-Undying by a power from GOD.

We too are weak with Him [as He was]. But with Him, we shall Live-Undying by a power from God [that is] for us.

5. You must try yourselves, if you are in the Apprenticeship of Hope, on the evidence of Seers. You must prove yourselves. If you do not fully honour yourselves because Iēsous Khristos [a Healer of Souls, Anointed in Godhood] is amongst you, assuredly you must be something untaught.
6. But I am hoping that you will realize that we ourselves are not untaught.
7. And we pray God you do no wrong, not in order that we ourselves may appear well-tutored ; but that you yourselves may achieve the beautiful.
8. And we ourselves used to be as the untutored. Yet we are not strengthened one whit contrariwise to the Truth, but by means of the Truth.
9. Nevertheless, were it the case that we ourselves

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were weak, but you had been made strong, we should rejoice. Wherefore, indeed, do we gladly forward your completion.

10. Because of this, whilst far away, I am writing these things so that when I am present, I may render service in divine things in no stinted fashion, in accordance with that Unfoldment of Growth which the Lord gave to me [that Power Within which He gave] for upbuilding, and not for undoing.
11. Lastly, my brothers, may all go well with you. Make yourselves perfect. Be of good courage. Take thought for your common goal. Seek the harmony that comes from a full scale of being.

And the God of the Love that shepherds, and of the Harmony that comes from a perfect chord shall be with you.

12. As Comrades of the Way bless each other in a pure fellowship.
13. As Comrades of the Way all the pure of Soul send you their blessing.
14. May the Gift of Quickening Power from our Lord, Iēsous Khristos [a Healer of Souls, Anointed in Godhood]: and the Shepherding Love of our God: and the kinship of the Holy Spirit—Be with you all.

LETTER C

AN UNFINISHED FRAGMENT*

- I. Paulos, by the Will of God, empowered as a General of the Way by Iēsous Khristos [a Healer of Souls, Anointed in Godhood] and Timotheos, his brother

To the Guild of the Way of Wisdom of our God, which is in Korinthos, together with all the Pure of Soul who are in the whole of Akhaïa.

2. May there be for you a Gift of Ripening Power, and a Harmony of Nature as from a chord completed, from God [Who is] our Father, and [the Father] of our Lord, Iēsous Khristos.
3. Worthy of all homage is the God and Father of our Lord Iēsous Khristos, the Father of those that know mercy, and the God of all unfoldment
4. of strength. He it is Who is strengthening us by each one of our trials, so that we ourselves may be enabled to comfort those who are in any manner of trial by means of that unfoldment of strength by which we ourselves are being strengthened under our God.

* See Note prefixed to Letter B, page 121.

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5. For just as the Transmuting Travails endured by the Khristos are of exceeding help to us, so also through the Khristos, shall our unfoldment of strength be of exceeding help [to others].
6. And whether we ourselves are being put to trial for the sake of your unfoldment of strength, and for the sake of your Healing : whether we are being strengthened in our growth for the sake of your strengthening, and as a means of that Healing of yours, which is being wrought out by endurance of those same Transmuting Travails
7. which we ourselves are also enduring—strong indeed on your behalf is our hope [stretching towards that which lies Beyond]. We have learned that as you are kinsfolk of the Travails that Transmute the Soul, so too shall you be kinsfolk of the Perfecting of Strength.
8. For we do not wish you to be ignorant, brothers, concerning that trial of ours which takes place for us in Asia ; for, to speak in superlatives, we were burdened beyond our power, so that we were borne away even from Life Itself.
9. But we ourselves obtained* within ourselves the Verdict of the [freeing from] mortality, so that we might have received assurance—not in a manner proper to ourselves, but in a manner proper to

* Or, suffered.

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God, Who Awakens the Dead [the immature of soul].

10. He it is Who, from so great a [withdrawal from] mortality as yours, has guarded us and Who is drawing [us] towards Himself [from out mortality. He it is] unto Whom we stretched in hope. And even still shall He draw [us] to Himself [from out mortality].
11. And you, yourselves, are officers working together around us in the Quest, so that from out many presentments, the Gift of Ripening Power which is [given] unto us may, by means of many [workers], be made a Gift of Ripening Power beyond ourselves.
12. For the increase which is ours is this. It is the direct evidence of our own consciousness. For in a consistent unfoldment of our nature, and in an illumined perception from God—not in an outer learning but in a Gift of Ripening Power from God—did we turn Upwards in the world [order].
13. But more fully [we will speak] with you. For we do not write anything to you, other than things which you may read aloud, or which indeed you get to know full well.
14. And I am hoping that even to the end, you will strive for your own full knowledge. Just as you

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have known us full well, in our own case, that we are an increase [in the scale of development] from yourselves—just so too, you yourselves [shall be] an increase from us, in the [Birthgiving] Light of our Lord, Iēsous Khristos [a Healer of souls, Anointed in Godhood].

15. And in this assurance, I planned to come to you earlier, so that you might receive a more complete Gift of Ripening Power.
16. And [I had planned] by way of you to pass on into Makedonia ; and again from Makedonia to come to you, and to be accompanied by you
17. into Ioudaia. So, planning this, did I indeed, after all, act with thoughtlessness ? I did not. Is it the case [do you think] that things which I plan, I plan in the mere outer sense, so that with myself, my word Yea must be Yea, and my word Nay must be Nay ? But* entering the Troas, for the sake of the Great Message of the Khristos, and a door [a good opportunity] opening up for me in the Lord, I did not permit any rest for my spirit—on my not finding Titos my brother—but taking leave of them, I came away into Makedonia.
18. But our God is worthy of our trust : for that teaching of ours which is [given] for you is never Yea and Nay.

* This passage is usually found in Chap. II., 12-13, but is probably more correctly placed as above.

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19. For the Son of our God, Iēsous Khristos [a Healer of souls, Anointed in Godhood] : He Who is amongst you : He Who was heralded amongst you by our means—by myself, and by Silouanas, and by Timotheos—did not prove to be Yea and Nay. But in Him, Yea has come to pass.
20. For as many as are the promises of God, in Him [the SON] is the Yea [their fulfilment]. And consequently, by His means is the AMEN [the Truth] towards increase and honour with our God [as heralded] by means of ourselves.
21. And He Who is strengthening you together with ourselves for Khristos, and Who has Anointed us, is God. And He it is Who has sealed us, and has placed in our hearts, the pledge of greater things to come from the Spirit.
22. And in my own soul I appeal to my God as witness that it was because I am very mindful of you that I came no more to Korinthos.
24. For assuredly we are not your lords—you who are of the Labour of Hope on evidence received from Seers ; but we are fellow-workers of the joy which is yours. For you have stood firm in this Service of Hope.
- II. And I decided this to myself, that I would not
2. again come to you in sorrow. For indeed I

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- do bring you sorrow. Yet who is there that brings me joy save him that is being sorrow-laden by me ?
3. And so I have written this to you, lest coming I may bring sorrow after sorrow upon those whom I had need to rejoice : believing full well with regard to all of you, that my joy is [the joy] of you all.
 4. For out of much suffering and anxiety of heart, I wrote [that last letter] to you after many tears : not so that you might be made sorrowful, but so that you might understand the [Shepherd's] Love which I have for you in abounding measure.
 5. - And though a certain [Comrade] has caused sorrow, he has not caused me sorrow, except as regards his own case, so that I must not burden you
 6. all. For such an one, the claim for amendment which comes from the majority is sufficient of
 7. itself. And so, as a set-off to this it is [well for] you to give your kindly guidance in a greater measure, and to give encouragement, lest such an one be overcome in a much greater sorrow.
 8. On account of this, I beg you to increase your kindly care for him.
 9. And indeed, I have written to you for this purpose, so that I may identify myself with the endeavour with which you are attentive to every one.

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10. And for whatsoever person you are in any degree enriched in power, I am also [enriched in power]. For I too—if I have in some degree been enriched in power on your account—have been enriched in power for whomsoever is in the Concourse of Khristos. [And it is so arranged] in order that we may not be outmatched by the Satanias. For we are not without knowledge of his ideas.*
11. But there is a Gift of Ripening Power in our God Who is ensuring us victory at all times in the Khristos [the Anointed in Godhood]; and Who, by our means, is making evident in every practical mode, the Breathing of His Wisdom-in-Action.
12. For we are a Spiritual Song for our God : [a Song] of Khristos [One Anointed in Godhood] : a Song amidst those who are being made Whole, and amidst those who are wandering away [from their Source].
13. For the latter, on the one hand, there is a Breathing of mortality unto mortality : but for the former, on the other hand, there is a Breathing of Life Immortal unto Life Immortal.
14. And who is there that is of a strength sufficient in view of these things ? For we are not as the

* Two verses usually found here, will be found in Chap. I. See page 139.

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rest, who make traffic in the teaching of our God. But in sight of our God, whether as from an Illumined Perception, whether as from God [Himself] we tell our tale of experience in Khristos [One Anointed in Godhood].

- III. We are beginning to commend ourselves again ! Surely we have no need like some people, of commendatory letters to you ? Nor of commendatory letters from you ?
2. You yourselves are a letter from us—a letter that had been engraved in our hearts, being understood and being read aloud by mankind.
 3. Being made Exemplars of a Growth Triumphant [it is evident] that you are a letter from Khristos [One Anointed in Godhood] delivered by us : a letter which had been written not with ink, but with Spirit from God Everliving : [a letter which had been engraved] not on stone tablets, but on the fleshy tablets of [our] heart.
 4. And we have such an accomplishment by means of the Khristos, in His relation with our God.
 5. For we are not, by ourselves, of a power sufficient to have been accounted anything in particular as of ourselves, but the sufficiency that is ours is from our God.
 6. He it is Who shall indeed make us strong enough to be Ambassadors of a New Trust Deed : [a

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Trust Deed set forth] not by written word, but by Spirit. For the written line fades away, but the Spirit gives Life Itself.

7. And indeed, the ambassage by the mortal thing—[that which is] in written line, having been graven on stones—was begotten in an Unfoldment of Glory, so that the sons of Israel were not able to gaze steadfastly into the face [the Presentment] of Mōūsēs, by reason of the Glory of his face [his Presentment] : a Glory which is being wrought towards a conclusion.
8. How then, in view of this, shall not the Ambassage which is by the Spirit be [gotten] in a greater measure in an Unfoldment of Glory ?
9. For if there is an Unfoldment in Glory for the ambassage that is of the nature of instruction,* how very much more shall the ambassage of the Ideal-Made-Real be exceeding rich in its Unfoldment into Glory ?
10. For indeed, that which has been gloriously planned in this [new] scheme has not been made manifest in its glory, on account of the exceeding nature of its plan of glory.
11. For if that which is being wrought out to a conclusion [is great] by reason of its plan of glory, [then] that which abides is very much greater in its predestined glory.

* Or, dogma.

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12. Having therefore so great a Hope [stretching towards that which lies Beyond] we seek to be taught by divine oracles with much frankness of
13. speech. And it is not at all in the same mode as when Mōūsēs placed a Veil over his face [his Presentment]—in view of the fact that the sons of Israel did not steadfastly turn their attention towards the purpose of that which is being wrought out to its conclusion.
14. Hence their ideas were of a blinded nature. For unto this very day, the same Veil persists at the reading of the ancient Covenant : [and] that which is being wrought out to its conclusion in Khristos [One Anointed in Godhood] is not
15. unveiled. So, until this present moment, whenever Mōūsēs is being read, a Veil is lying over each one of their hearts.
16. Sometime, whensoever each heart shall turn towards its Lord, then the Veil shall be taken away. But its Lord is the Spirit.
17. And wheresoever the Spirit of the Lord is, therein is Freedom.
18. But all we, in an Unveiled Presentment, beholding the Glory of our Lord, face to face, are being transformed after the same pattern, and just in the same way, from Glory unto Glory, by our Lord [who is the] Spirit.

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- IV. And consequently, holding this Ambassage, just as we were treated with mercy, [so] we must not fail [others].
2. But we must forbid ourselves the secret things of our weakness : not taking our way in any kind of evil activity, nor falsifying the teaching of our God ; but by our exemplifying of the Truth, commending ourselves to every [order of] human comprehension, as in the sight of our God.
 3. And though indeed our Great Message has been
 4. Veiled, it has been Veiled amongst those who are wandering away [from their Source. It has been Veiled] in those things in which the god of this Mortal Cycle has darkened the thoughts of the Unpersuaded, so that the Illumination from the Great Message of the Unfoldment into Glory of the Khristos [One Anointed in Godhood], He Who is a likeness of the Invisible God, brings no Dawn for them.
 5. For we are not heralding ourselves, but our Lord, Khristos Iēsous [a Healer of souls, Anointed in Godhood]. And we [proclaim] ourselves your bondsmen on account of Iēsous.
 6. For the God Who speaks [to command] Light to shine from out Darkness is He Who has lit a Light in our own hearts, for an Illuminating of His plan of Unfoldment into Glory [as seen]

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in the Exemplar of Iēsous Khristos [a Healer of souls, Anointed in Godhood].

7. And we have this treasure in earthen vessels, where the exceeding measure of its power is assuredly from God, and not from ourselves.
8. [We] are being tried in every sort of fashion, but we are never crushed : suffering from
9. lack, but never destitute : hard pressed, but never deserted : cast down, but never undone.
10. At all times are [we] striving to compass in our body, the “ Dying ” [Travail for a Greater Growth] of Iēsous, so that in our own body too, the Life Immortal of Iēsous, may be made an Exemplar Triumphant.
11. For it is ever the case that we, the Living, are equipped against the mortal state by aid of Iēsous [a Healer of Souls] : so that the Life Immortal of the Iēsous may be made triumphantly manifest in our mortal flesh also.
12. So that on the one hand, the mortal state is active within us ; and on the other hand, the Life Immortal [is active] within us.
13. And we have that same spirit from our Service of Hope which is in keeping with what has been written,

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“ I served in hope on the evidence of Seers, therefore did I tell my tale.”

- And we ourselves are labouring in hope on the evidence of Seers, therefore do we also tell
14. our tale. We have learned that He Who Awakened our Lord Iēsous, will also Awaken us by means of Iēsous [a Healer of souls] and He will stand by our side [as a Helper].
15. For all things are on our account, so that the Gift of Ripening Power, having multiplied by means of the greater number, shall greatly enrich that ripeness of understanding [which is] for the unfoldment of our God's Plan of Glory.
16. And so we must not falter.

And though the human mortal, which is our exterior, may continuously fade, yet That Which is Within us is made new from Above, day unto day.

17. For, to pass from one superlative to another, the featherweight of our immediate sorrow is being wrought out for us as an Agelong weight
18. of Glory : [the condition being that] we do not cherish the things that are seen, but the things that are not Seen.

For the things that are seen are for a season. But the things that are not Seen, Abide with the Ages.

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- V. For we know that although our house, meet for earth [and] meant for a brief dwelling-place, may be dissolved away [yet] we have from God a house that is abuilding: a house that cannot be made by hand, whose duration in the heavens is for the Ages.
2. For assuredly, in this [outer perishable form] we are straining in narrow compass, eagerly longing to have been fully robed* in that dwelling-
 3. place of ours which is of Heaven. And in proportion as we have disrobed ourselves [of our earthly covering] we shall not be found naked.
 4. For of a truth, being in this brief dwelling-place, heavily burdened, we are straining in narrow compass, seeing that we do not wish to have cast our robes, but to have robed ourselves fully, in order that the mortal thing may be swallowed up by Life Itself.
 5. And He, Who has wrought us towards completion for this, is God. [And it is He Who] has Anointed us, and Who has given to us the pledge of greater things to come from the Spirit.
 6. So we are of good courage at all times. And we have learned that when we are sojourning in the body, we are absent from our Lord.

* Compare paragraph 4, page 40.

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7. For [as yet] we are treading the Way by means of a Service of Hope on evidence received from Seers, not by means of an experience gained.
8. But we are of good courage, and we greatly desire to be absent from the body in a greater measure, and to be present with our Lord.
9. And so, whether we be in the Presence [of our Lord] whether we be absent [from Him] it is our great ambition to be well approved by Him.
10. For it behoves all of us to be proved true before the Judgment Seat of the Khristos, so that each one may be held worthy of those things which he laboured by means of his body—if indeed they were something good or something enlightened.
11. And so, having known the homage of the Lord, we are persuading mankind. But we have been proved true with our God. And I am hoping that we have been proved true in your experiences also.
12. [For] not again do we justify ourselves to you ; but we are giving to you a source of increase beyond ourselves, so that you may obtain [the wherewithal] for those who are being increased in a theoretical Presentment, and not in [a realized power of the] Heart
13. And if we be something mad, it is for God.

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And if we be something prudent, it is for you.

14. For the love of the Khristos compels us, considering this.—That one person, for the sake of all, overpassed the mortal status: therefore
15. all persons themselves must [once for all] overpass the mortal status. And Khristos overpassed mortality for the sake of all, in order that the [Immortally] Living may no longer live for themselves, but for Him Who, overpassing mortality for their sake, was indeed Awakened [in Everlasting Life].
16. And so we ourselves, from now henceforth, know no one in the mere outer sense. And though indeed we did learn Khristos in the mere outer sense, yet from now henceforth we learn no longer in the mere outer sense.
17. So that if anyone is in Khristos [One Anointed in Godhood] he is a new act of creation. The former things have passed away and, of a truth, new things have come to the birth.
18. But all things are from God, Who regenerated us for Himself by means of Khristos, and [Who] gave to us the Ambassage of this regeneration.
19. So that our God was in Khristos, regenerating a world for Himself. Not scorning in ourselves our own insufficiencies, He has indeed established in us the teaching of the Great Message of the

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Regeneration—[a teaching] which we present as Ambassadors on behalf of Khristos, as [spokesmen] of God, giving invitation by our means.

20. We are duly charged, on behalf of Khristos, to bring into regeneration with God, whosoever does not identify himself with Ungrowth.
21. For our sakes He assailed Ungrowth unto Victory, so that we ourselves, in prematurity, VI. may be gotten in Him, God's Ideal Realized. And [as] fellow-workers, we indeed pray that the Gift of Ripening Power which you received from God may not be rendered fruitless.
2. For, says [the Psalmist]
 " At a season meet for acceptance, I hearkened unto thee. And in a day that was for Healing, I came at thy cry for thine Helping. Now, in truth, is there a season present for acceptance. Now indeed is there a day of Healing."
3. [And we must labour] giving no cause for dissatisfaction in any one thing, so that our Ambassage may be found without flaw.
4. Hence [we must labour] with a great patience, ordering ourselves in every respect as Ambassadors of God—in times of sorrow: in happenings that must needs be: in seasons of great strain: in sufferings of body: in the keeping of

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5. commands : in wanderings without end : in toils [unto harvest] : in the cares of a watchfulness that never sleeps.
6. [We must labour] in the conquest of [new powers of] the body : in purity of life : in the practice of Wisdom : in magnanimity of soul : in a generous service in the Holy Spirit : in a [shepherding] love without pretence : in a presentation of Truth : in an inner power from God.
7. [And we must strengthen ourselves] by means of the armour of the perfection [that is made] from things of the right and of the left : *
8. by means of honour received and of honour denied : by means of harsh sayings about us, and of sayings that are kind.
9. [Perchance we shall seem] as deceivers, yet we are true : as those left in ignorance, yet obtaining fullest knowledge : as those seeking to die, and verily [we are] Truly Alive.
[We live] as those subjected to severe trials, yet we are not overcome of death : as being
10. given over to grief, yet always in joy : as beggars, yet enriching many. As having nothing, and possessing all.
11. [Our teaching by the word of] our mouth, has been opened up before you, my friends of Korin-

* That is to say, from a knowledge of Good and Evil.

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thos. For our heart has been stretched wide in its power [from the Spirit].

12. Never are you compelled by us, but you are compelled by the sympathies of your own
13. inner being. [And], speaking as to children I have begotten, I would that you too, were outstretched in growth in the same [Spiritual] Award.
14. Do not be yoked on equal terms with those who are Unpersuaded of the Labour of Hope, on evidence received from Seers. For what partnership is there for Righteousness [an Ideal Realized] with a disregardance of Divine Law ?

And what kinship is there for Light with Darkness ?

15. And what common speech is there for Khristos [One Anointed in Godhood] with Beliar [the Great Adversary of Good] ?

Or what portion is there for a homager of the Service of Hope, with him that remains unpersuaded of that Labour of Hope ?

16. And what common foundation is there for a Temple of God, with [a temple] of shadows of divine things? For you yourselves are a temple of the Everliving God : just indeed as our God says :—

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“ I will enter My abode in them, and I will walk amongst them. And I will be their God, and they shall be My people.”

17. For the sake of this

“ Come you forth from their mode of life, and get you without their borders,” says [our] Lord.

“ And do not approach that which is unclean, and I will receive you unto Myself. And I will be as a Father to you, and you shall be as My sons, and My daughters,” says [our Lord] the Ruler of All.

VII. And so, accepting these promises, beloved, let us clear ourselves from every unwholesomeness of body and spirit, achieving full purity of being in [our] Homage of God.

2. You must take us unto yourselves. We have treated no one unjustly ; we have injured no one ; we have taken from no one more than our due.
3. I am not speaking as though I were giving some direction. For I have said beforetime, that you are in our hearts as Comrades, both for the
4. overpassing of the mortal state, and for the Immortal. [But] I have great frankness of speech in my relations with you, and great is my pride on your account. I have been filled with encouragement. I am super-abundantly

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blessed in my joy, for every one of our labours of sorrow.

5. For indeed, on our entering into Makedonia, our mortal frame knew no rest, for in every respect we were sorely tried. There were struggles [arising] from things Without. There were fears [arising] from things Within.
6. But our God, He Who comforts His lowly labourers, comforted us, by the presence of
7. Titos. And not by his presence only, but also by the great encouragement with which he was so greatly encouraged by yourselves. [For he came] describing to us your own devotion, your anxiety, your own zeal on my account, so that indeed I am still more rejoiced.
8. For though I did grieve you by my letter, I am not sorry [now], although I was truly sorry at the time. For I see that that letter, although
9. it was very timely, did grieve you. Yet now I am glad, not because you were brought to grief, but because your being brought to grief [led] to another frame of mind.

- For you took your grief as it were for God ; so that you may not be called to amendment
10. in any one thing by us. For the grief [that is borne] as it were for God, brings about an after-state of mind [which leads]

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to a wholesomeness of growth that is incapable of any regret. But the grief [that is in keeping with the god] of this world brings about decay.

11. For note this very instance—your having taken your grief as it were for God—how very much steadfastness it has wrought out for you ! One thing is the matter of self-excusing : another is impatience : another is fear : another is [personal] desire : another is rivalry : another is retaliation. In each respect you have proved yourselves, in actual practice, to be without reproach.
12. And though indeed I did write to you, it was not because of the wrongdoer, nor because of the wronged, but because our affection—that which we have for you, in our relations with you in the sight of God—has been proved true.
13. And so we have been encouraged. But in our encouragement, we rejoiced in a far more abounding measure in the joy of Titos, for his spirit has been greatly refreshed by you all.
14. For if I have, in some degree, spoken proudly to him about you, I have not been put to any confusion. But just as all the things we recounted to you [have come to pass] in very truth, just so too, has our pride of you as [declared] to Titos been realized in actual fact.

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15. And his sympathies for you are all the greater, as he calls to mind the teachableness of you all, when with great devotion, and ardour of purpose, you took him unto your souls.
16. And so, I am joyful, because in every respect I have confidence in you.

VIII. But we must make known to you brothers, the Gift of Ripening Power from our God, which has been granted to the Guilds of the Way

2. of Wisdom, which are in Makedonia. For in much effort of suffering [has come] the abundance of their joy; and their deep poverty has been abundance for the seed of their expansion into a fuller growth.

3. I am a witness that according to [their] power, and beyond [their] power, they were volunteers,

4. begging of us with much entreaty to be their sponsors for the Gift of Ripening Power, and for the kinship of the Ambassage which is for the Pure of Soul.

5. And [it was] not just in the precise way we had hoped. But through God's Will, they gave themselves, the very first thing, to our Lord and to us.

6. And so [we were led] to beg Titos, that just as he had made the beginning beforetime, so too

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he might also try to complete for you, this Gift of Ripening Power as well.

7. For just as you are rich in every respect in [your] Apprenticeship of Hope on the evidence of Seers, both in spoken word and in practical power : and in all steadfastness : and in the love you have one to another :—so too you might become rich in this Gift of Ripening Power [from God].
8. I am not speaking as though I were giving a leader's command ; but [I am considering] those things which are an outcome of the earnestness of others—and I am considering the true nature of your own love.
9. For you are seeking to know the Gift of Ripening Power from our Lord Iēsous Khristos [a Healer of souls, Anointed in Godhood]. For being rich, He became a beggar on your account, so that you yourselves in His beggary might become rich [in your unfoldment].
10. And in this matter I am giving my opinion. For this is a suitable thing for you. Because not only did certain ones [of you] begin To Achieve, but there are also [certain ones who] began To Will in times gone by.
11. Now indeed, you must seek to increase the Achieving. So that, just as there was enthusiasm from the Will [To Receive], just so too [there

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may be enthusiasm] To Increase from the Receiving.

12. For assuredly, it is a question of enthusiasm—by virtue of which if anyone should have [it], he is gladly to be accepted : not by virtue of being without it.
13. For is it not [the aim of your undertaking] that there may be uplifting for others, but toi for yourselves ? It is.
14. Hence, by a mode of equalization, your abundance in the present season is for their lack : so that also, their abundance may be for your
15. lack. To the end that there may be a mode of equalization, just as it has been written
“ He who [had] the Much had no excess.
And [he who] had the Little suffered no lack.”
16. And there is a Gift of Ripening Power in our God, Who put the same earnestness on your account into the heart of Titos.
17. For on the one hand he was given this service ; but on the other hand, being very much in earnest, he came to you of his own wish.
18. And together with him we have sent the brother whose success in the Great Message is [known] throughout all the Gũilds of the Way of Wisdom.
19. And not only [so]. But he has also been

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Consecrated,* whereby he became our travelling companion of the Guilds of the Way of Wisdom, with the same Gift of Ripening Power which is being served by ourselves—in view of the Unfoldment into Glory by the Lord Himself, and your own enthusiasm.

20. Those who † are being sent are completing [their course]. Consequently no one should find you blameworthy in this great development
21. which is being served by us. For we must take thought for things that are beautiful, not only in the sight of [our] Lord, but also [for those that are beautiful] in the sight of mankind.
22. And with them we have sent that brother of ours whom we have tested in many things, he being oftentimes very eager. But now indeed, he is much more eager [and] with a considerable competence that is for you.
23. [But] whether it is for the sake of Titos [who is] my colleague, and fellow-worker for you: whether [it is for the sake of those who are] our brothers, Generals appointed for the Guilds of the Way of Wisdom, there is an Outgiving from Khristos [One Anointed in Godhood].
24. So the proving of your love and [the justifying] of our pride on your account, you must make

* That is, Empowered.

† Or, who are under guidance.

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manifest before them, and in sight of the Guilds of the Way of Wisdom.

- IX. Yet it is superfluous for me to write to you about this Service which is for the Pure of Soul.
2. For I know your enthusiasm, which I mention to the Makedonians with pride on your account, saying that Akhaia made herself ready some-time ago, and this zeal of yours stirred up the majority.
3. But, for fear our pride in you be brought to nought in this undertaking, I sent forward the brothers: so that just as I have been in the
4. habit of saying, you might [indeed] be well prepared. For possibly, if any Makedonians come with me, and find you unprepared, we might be put to confusion in the very theme of my pride. [I put it that way] so that we do not say "You [might be put to confusion"].
5. So, as needs must, I bethought myself to beg favour of my brothers, that they would come to you beforehand, and would complete beforehand, this fore-promised accomplishment of yours; [and for it] to be ready as accomplishment, and not, as it were, just a claim for more than a due amount.
6. For so it is. He who is sowing as a learner shall also reap as a learner. And he who is sowing

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- in expert knowledge shall also reap from expert
7. knowledge. Each one just as he may make choice in his heart not [regarding his undertaking] as a matter of hardship, or as a needs-must-be. For it is a cheerful giver that our Lord loves.
 8. And our God is able to increase every Gift of Ripening Power for you so that, having at all times the needful thing in each particular, you
 9. may increase yourselves for every good work. Just as it has been written

“He scattered [abroad His seed]. He gave to His toilers. The Full Measure of His Hand abides with the Ages.”

10. And He Who fashions a seed for the sower, and [is able] to fashion bread into great strength, [is able] also to multiply the seed that is yours. And He will increase the fruits [that are] from the full measure of your hand.
11. In every respect [you are] being made rich for every expansion of growth [an expansion] which is working out, by our means, a Great Harvest for our God.
12. For the Ambassage of this uplifting of His people is not only for completing the things needed by the Pure of Soul, but it is also heaping up, by means of many [workers] a Great Harvest for our God.

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13. By means of the Endeavour of this Ambassage, by the loyalty of your allegiance to the Great Message of the Khristos [One Anointed in Godhood]: and by an expansion of the fellow-
14. ship [that is] for yourselves and for all: and by our own effort on your behalf, urging you forwards on account of that exceeding Gift of Ripening Power from our God—[which is] proper for you—[we are] glorifying our God.
15. Thanks be to God for His Gift—which no tongue can tell.

AFTERWORD

CHAPTER I

PAULOS AND HIS WORK

PAULOS was a pioneer and a leader of pioneers, and his Great Adventure was of the rarest order. His plea for volunteers could only be uttered amongst listeners who had already attained to much ripeness of soul, to a great loftiness of thought and to a great courage in altruism.

So for several decades he trod the highways and byways of the old civilizations of Western Asia and of the Mediterranean lands, seeking comrades for the Quest of the Unseen. And, without doubt, he found a certain number of undauntables. These formed his band of disciples ; they looked to him for expert guidance ; and they submitted, voluntarily, cheerfully, to that incessant discipline of mind and character which the Quest made inevitable.

On the outskirts of the Roman Empire, and beyond them, especially to the North, lay primitive lands where up to that time no civilization had ever arisen : where the appearance of Roman arms would offer

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the first hint of some higher phase of development : and where there must be, in the slow processes of growth, a long and gradual uplifting from stage to stage before such primeval peoples could make any approach to that degree of culture which had long flourished in many Southern and Eastern lands.

For such a Quest as that of Paulos and his immediate lieutenants, these uncivilized lands could hold no promise of possible volunteers. It required, and always will require, souls of a ripe and expectant order : and in the case of primitive races, the time has not yet come. True, echoes of sublime teachings might eventually roll towards such peoples adown the centuries, but their origin would probably be a matter of doubt, and their sayings would be in the unknown tongue of a bygone day. Unless indeed, those early volunteers aforesaid had made a durable hereditament of their wisdom and its modes : and unless volunteers to the hard succession had never failed. Then, assuredly, the echoes had been traceable in an after day, and the cryptic sayings had been unveiled to the anxious souls of an upgrowing and succeeding civilization.

But what, if words can tell, was the Quest ? Where was its Goal ? What were the modes of approach to that Goal ? Did any human soul ever reach it ? *And what was the Goal ?*

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If answers were forthcoming in full to these questions they would solve the riddles of the universe. Yet though we may put the questions to Paulos, he does not answer frankly in those remnants of his Letters which after some two millennia we still possess. Assuredly, in his lifetime, he spoke more fully than he ever penned. And when from time to time he wrote to his pupils, his code of expression and his allusions were clear to them, because they had been verbally taught by him at some previous date. And not only had they been instructed by him, but their very faculties had been exalted by the disciplines and practices which he enjoined on them—exalted, in some instances, to a transcendent degree.

Because of the great difficulties in our search for the answers to our questions, let us proceed by a collecting of evidence : by inference : by hypothesis : even by something of imagination.

Paulos taught that all things come from God Everliving. In other words, he taught : (i.) That the Source of all things is in the rarest and subtlest order of Being—Spirit. (ii.) That there is, in the original story of a universe, an Outgoing from God, which is of a downward and densifying nature ; or, put otherwise, of a self-robing description. Hence all things “ Live in Him,” Who is also resident

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in all. (iii.) That the ultimate of the densifying down grade is the realm of Nature, a changeful condition of things, where the outer forms, or robes, are continually arranged and re-arranged by the compelling, ever active, invisible, Indwelling Life from God. (iv.) That the Indwelling Life is an endowment of initial power which is, in itself, to be enriched and fructified. (v.) That the changeful realm of Nature is the matrix, the means, by which enrichment and fructification may be effected. (vi.) That All has Life, but that there is a descending and an ascending scale of degrees, as regards the intensity of its action.

The Principle of Power is the FATHER.
The Principle of Upbuilding is the MOTHER.
The Union of the Two yields a Fruit—the SON.

The Fruit, the SON, is Immortal Comprehensive Being. The Matrix, the scene of a gradual enrichment and upbuilding, is the Womb where, in the long event, the Second [the Fuller] Birth* must take place in the inner experience of every soul. When that Birth has taken place—that is, when the individual has entered on the beginning of a consciously immortal existence—then the Soul has entered on the final part of its earthly stages. It has begun To Ascend from Mortality, To Transcend

* See paragraph 6, page 41.

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the condition of a " Human mortal." It has sighted the Dawn.

The Spirit is our Origin, and Consciousness of the Spirit is our Goal.

In our early stages as human mortals, we have by means of our souls—which are living shadows of our spiritual being—a consciousness that enables us to love and to think : to aspire and to forecast. But it is a consciousness that is veiled from the Beforetime and the Hereafter : from That Which we shall be, and That Whence we came. It is veiled, in a mortal veil, from the Everlasting Mind, from the Everlasting Bliss.

For the Soul is not yet strong enough " To Bear the Son." That is to say, it is not strong enough to enter into union with, to enter upon expansion into, that Essential Immortal Principle, of which it is the living, limited, mortal shadow.

But its upgrowing and its enriching go on apace. The years of a man's life yield days in the apprenticeship of his soul : and cycles of time give him a spiral staircase whereby he may attain to the Loftiest Visions.

And on this long spiral concourse, there are athletes and laggards : beginners and winners : aspirants and leaders. God alone knows " Who is Who " in the Great Movement towards Himself.

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Nevertheless, there must be certain broad features, visible to the observant members of mankind, that mark out the winners from the earnest beginners, not to mention the mere laggards. There must be signs of a power, of a comprehension, of a sweetness, only found in the stages of a perfect and mature growth. The actual winners may be—are—few and far between ; but they radiate, in their triumph, certain glories that are common to all of them.

And Paulos was a winner. And, consequently, a Leader of the Way. For him, the Veil had been lifted : its mortal elements had been dissolved away. And the things that no simple human eye could see were visible to the all-round vision of his spiritualized soul.* For him the “ Two had become One ” : the Without as the Within.† In him the Male and the Female had been merged : the “ SON ” had been Born. He had received a first fruit from the Spirit : the Khristos had been formed within.

And he longed that all mankind should be as himself : yet he knew that their time was long, save in the case of a few choice souls to be found here and there, in time and space. These he sought to enrol

* “ O truly Sacred Mysteries ! O Stainless Light ! My way is lighted with torches, and I survey the heavens and God. I become holy whilst I am initiated. The Lord is the hierophant, and seals, whilst illuminating, him who is initiated.”

Clement of Alexandria. Vol. I., p. 107. Trans. by Rev. W. Wilson.

† See paragraph 7, page 42.

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in the various grades of his Secret Order, as pioneers working for, and forecasting by their practice, a loftier unfoldment of the faculties of mankind. And to this end his labours never ceased.

He makes his own position clear. He speaks of himself as an ambassador from a greater Power, with Whom he is in communication ; he makes a distinction between directions received from that Power and advices of his own. He refers to that Power as the Khristos.

What was the nature of this communication ? Presumably, it was by channels consequent on his own super-development. The " Khristos " within his own soul was some lofty principle of consciousness that was, in some degree, related to THE KHRISTOS —He Who was God's Ideal Realized : a Firstfruit of the Human Race : He Who was One-Begotten, that is, He Who has been born into the Consciousness of the Spirit which is One and Allpervading.

And where was THE KHRISTOS ? Presumably, He might be anywhere : accessible to the aspirations of all : and even visible to the developed sight of those who, by reason of the superlative unfoldment of their being, were akin to Him.

And what was the purpose of the Secret Order built up by Paulos ? It was, by the spiral uplifting of its devotees, to bridge over the gap in consciousness

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which lies between the human soul, and the Deathless Spirit. The Passing of the Bridge by any single soul would be a great event in the Order : for it is the *summum bonum* of mortals, their " Salvation," their " Healing." And not only would it be a great event for the Order, but it would add to the FEW—as yet—unfolded Flowers of the Human Race.

To Paulos and his Order—as to other spiritual leaders before him—the Human Race offered a panorama of one great family, winding through the avenues of Time, on the continents of Earth. Its members were all akin, though of different stages and ages. A FEW had attained a marked degree of maturity : they had passed the Bridge which divided them from the childhood of humanity. But the vast majority were still far from the Bridge. Nevertheless, there was an appreciable number who had divined its existence : some who were steadily approaching it : others who were even eagerly pressing towards it. And it was with such souls as these that Paulos was deeply concerned. For in them lay the possibility of a quicker progress, and of a fuller helping of the whole Family of Man than could otherwise be secured.

And his labours were twofold. He was, in the experiences of his own soul, toiling up the Spiral Staircase in its higher rungs. And ever and anon,

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he was descending to its lower levels for the helping of his pupils, and his pupils' pupils in a multiplying series.

And what was the method in his labour, or, maybe, in his madness ?

Apparently, he believed that personal equipment and fitness were indispensable for a spiritual undertaking, just as it was clearly recognized that they were needful in the great, though lesser labours of intellectual, artistic or scientific achievement.

During his novitiate he appears to have retired to the deserts of Arabia. Why ? Probably in order to have undisturbed opportunities and pure surroundings for the attempt to gain control over essential willpower : over the senses, physical and psychical : over the vagaries of the mind. And further, as the sequel of these preliminary conquests, he would strive to awaken certain faculties of the soul that lie latent in their physical bases, in the great composite centres of the heart and brain.

If the novice, who as such must needs be a high type of human being, were even partially successful in his labours of self-conquest, the event was a great enlarging, a refining and an uplifting of the ordinary powers of consciousness : the cosmic content was revealed to him in an increasing degree : the cosmic

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laws and modes became his secrets : the cosmic field became his country.

For such a conqueror, the leading strings of a preceptual moral law, or of a ceremonial obligation, had become obsolete. They had been a part of the needful outfit of his soul's infancy : and he was now a Hero Soul, an Illuminate. He had attained to the Second Birth, and could HEAR and SEE for himself the things of God. His peers were other Illuminates, terrestrial and celestial. His "Children" were Klētoi, "Chosen" volunteers, for whom he travailed in hard labour until they too should attain to the Second Birth.

Paulos had, in the ultimate, taken the Kingdom of God by violence—that is before the due time. And his "Children" were aspiring to the same unique Adventure. The little fraternities that he gathered together in different centres of the old civilizations consisted, in the first instance, of Klētoi : that is to say, of men and women of developed intelligence, of pure and heroic soul, whom he addressed collectively as an Ekklēsia, a company of the "Chosen" volunteers.

At the moment of his first ecstasis, and forever afterwards, he knew his Chief to be Khristos, One Anointed in Godhood—a Son of Man—He Whom he saw in the mode peculiar to the awakening powers

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of the Spirit. And whenever in the course of his few remaining Letters he refers to the guiding Hand of his early novitiate, or of the more mature days of his apostolate, he unfailingly declares that he had originally been taught, and was still directed, not by human mortals but by the Khristos Himself.

He had become a denizen of another world—a citizen of an Abiding City.

CHAPTER II

PAULOS AND HIS LETTERS

THE Letters of Paulos, or the very few that remain to us, do not reveal the nature of the transcendental guidance which he received, nor the mode of that quickened unfoldment of which he was a living illustration. He refers briefly, as to matters of known fact, to certain resultant powers with which he was able to operate; and he also implies, quite clearly, that the rare science of which he was a past-master was not transmissible by books, and that its peculiar practices were not committed to writing.

According to various clues to be gleaned from his missives, it appears that this quickened unfoldment was somewhat akin to the nature of an art, whose science was orally bestowed—but only bestowed on Klētoi. And obviously, the bestowal was only made, and could only be made, by those who had already attained a certain degree of proficiency. So that an Ekklēsia, under these circumstances, was fundamentally a secret School: a School with various grades both in its pupilry and in its preceptorate. From one point of view, each Klētos was a

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pupil ; and from another, each one was a teacher or guide. Everyone was a volunteer, accepting the discipline of some defined status as a necessary means towards that Goal which he or she was earnestly seeking.

Each Ekklēsia, if it could remain true, would be as a little Sun in a world which as a whole was unlit by spiritual wisdom. And the fact that its origin and inner history were deeply secret would not prevent a most beneficent fruitage in that outer world from which it was, in one sense, so far apart ; and about which, in another sense, it was so greatly concerned.

For several decades Paulos, an ambassador of the Divine Wisdom, spent himself in visiting and in re-visiting one Ekklēsia after another. He often stayed long months in each centre, laying invisible foundations for aspiring souls : and demonstrating, on a graded scale, the Practical Science of the premature development of high transhuman faculty. In return for the priceless guidance received, each Klētos was to be, in some guise or other, a willing and enlightened servant of mankind.

When their great Leader departed, the Klētoi of each Ekklēsia tried to master theories from terse memoranda : to perfect the actual practices imparted to its respective ranks : and to essay ecstasis of the

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soul. And in all cases, and in suitable manner, they strove to help their juniors, both those Within and those Without the pale of the Ekklēsia.

From time to time, some senior pupil of their ardent Leader would bring further guidance ; and after staying awhile he would pass on to other fellowships, or to rejoin his chief. And sometimes, by trusty courier, autograph Letters from Paulos were passed round to be read and discussed in the fraternities. Such missives however were, comparatively speaking, of a general nature ; and they did not touch, except inferentially, on subtlest matters. They abounded in technic and symbolic terms : in terms that were ordinarily capable of several interpretations : in illustrations taken from ancient and from contemporary life—from classic and from mystic usage. And times and again they contained terse allusions to the Sacred Allegories and Literature of the ancient Hebrew race.

All these characteristics would offer difficulties to the unlicensed reader, and were amongst the safeguards of a secret procedure. They were also, alas ! a series of stumbling blocks to later and cruder generations, who would fain—though bewildered—thread their way through the remains of the cryptic memoranda penned in a bygone speech to a rare order of disciples ; penned by a Leader

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who was one of the few conquerors who, as yet, have entered into the Kingdom of God.*

* Compare "He [the Lord] did not disclose to the MANY, what did not belong to the MANY: but to the FEW, to whom He knew that they belonged, who were capable of receiving them and being moulded by them. But secret things are entrusted to speech, not to writing, as is the case with God. . . ."

The Mysteries are delivered mystically."

Clement of Alexandria. Transl. by Rev. W. Wilson, Vol. I., page 356.

CHAPTER III

RELIGION AND RELIGIONS

THE Greek word "Thrēskeia" states the basis of each religion, and of all religion : it embraces the simplest aspirations of the childish soul, as well as the sublimest attainments of the conquerors of the Kingdom of Heaven. For the "Effort to be pleasing to God" is a recognition of Him in Whom we live ; and a desire to do Him homage in any way He wills that we can understand. His ways are many : for those that live in Him are various and countless. And there are many kingdoms to conquer before the approaches to the Kingdom of Heaven are sighted—even from afar.

And all these kingdoms are "Within" us—as the root, the trunk, the manifold leaves, the many acorns of a future day are within each little acorn. And they all became manifest in their place and season. Subtle influences, which no mortal man can fathom, constantly play upon each acorn, and urge it to its destiny of giant strength. But it passes through many stages before the day of its fullest splendour. In a woodland there are, at the same

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moment, seedlings and saplings, oaklings and, mayhap, an oak-giant or two—all putting forth in their degree. And in their fashion, the greater comprehend the less.

And Man, the Human Race, is as it were the woodland: and each person, a single soul, is like the unfolding acorn. But a soul is much more manifold than an acorn: its stages of growth are far more complex: its destiny far more exalted. Cycles of time are its seasons; and worlds give it a successive habitation and a changing name.

And the great souls sometimes unwind their story. They map out their experiences like travellers' tales: they speak of moods of soul and phases of growth as though they were retailing geography: they speak of inward conflicts and achievements as though it were the history of military prowess.

Sometimes these giant souls write Dramas, in which the personnel are "Divine Forces": sometimes they devise family and religious ceremonials in which they foreshadow experiences that, for the lesser souls, are yet to come. Sometimes they weave a naïve, wise Mythos*: sometimes a baffling conundrum that is a hidden prophecy: sometimes a string of moral precepts: sometimes immortal

* "I believe that the Greeks who were accounted wise, spoke of old in riddles, and not straight out."—Pausanias, *Description of Greece*. Transl. by J. G. Frazer, page 382, Vol. I.

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hymns and chants. And some of their gifts to lesser souls are very long-lived.

Amongst their intimates and pupils they used, in old time, a terse mode of expression whose elements were culled from plants and animals : natural objects and events : geometrical devices : agricultural implements and processes : family and national life : human joys and sorrows : and from many other sources. All these were given a defined value ; and by their means many pithy, enigmatic, quaint sayings, figures and formulæ were in wide use.

In the long days before the advent of printing, many books were but brief memoranda—things that ought to be remembered—and they were, naturally, of limited circulation. More generally useful than scarce books, were all forms of depicture and of sound—symbols and speeches : drama and the plastic arts : chants and ceremonial dances or processional pageants : religious rituals and festivals. And underlying them all, was the theory and practice of the soul's unfoldment.

In the time of Paulos, the great genius of Hellas had not yet receded into the past. Plato's works were still modern—almost as modern as Shakespere's are to us. And the mystical philosophy of Pythagoras was nearer to his day than Dante's " Divina



PISTIS, FIDES, OR 'FAITH'

[*face p.* 182

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Commedia " is to ours. All around was a beauty of artistic achievement, and a wealth of original thought that, in our day, is beyond the recovery even of the imagination.

And it was no part of a mystic's mission to destroy the great creations of genius. It was for him to breathe out the rarest Song of the Spirit : to promise the Divine Wisdom, the Gnōsis, to those who could catch his exalted notes. And for the wistful, those who could not HEAR, his part was to offer the Pistis, the Labour of Hope which—under the guidance of the gnostic, he who is at one with the Divine Wisdom *—culminated in the Gnōsis. And the wistful ones were the greater number by far—for the possible gnostics were very few.

But before anyone could enter even on the Pistis, he must be of that large number of the world's family who have long striven for vigour of mind and purity of life ; and who have paid a steadfast homage to God, the Giver of Life, howsoever they may have conceived Him in the imaginations of their souls.

In the charming imagery of the poetic myths of Hellas, it was said that Zeus [Giver of Life] and his consort Themis [Justice and Harmony] had three

* Compare " Pistis is a substatus of hoping for things, a receiving of firsthand evidence about things not Seen."—HEB. XI., 1.

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daughters : Eunomia [Good Law], Dikē [Right Progress], and Eirēnē [Unifier of Earth and Heaven]. They were beauteous maidens and skilled horsewomen. And they spent their days in driving chariots [companies of their devotees] drawn by winged horses, in an ardent pursuit of the Sun, the Eternal Symbol of God.

In the more homely cast of Jewish allegory, it was said that* “ Sarah [Divine Wisdom] who dwells with the man of the Pistis [Labour of Hope] is barren as yet. And she thought that he should have intercourse first with secular culture—by Egyptian, the world is designed figuratively—and afterwards should approach to her and beget Isaac ” [a type of Khristos].

And so with Paulos, the ancient Law of the Jews, as well as its equivalent amongst other races, led to the Portals of the Pistis : led to the definite mental recognition of the possibility of the unfoldment of a latent Spiritual Consciousness, whereby, in the long event, the things of the Spirit may be directly known. Nevertheless, on passing the Portals of the Pistis, there was still a long, long, winding, upward climb, before there were any visible tokens of the Narrow Gates of the Gnōsis. And FEW indeed are they who at this stage of the human family, can possibly find it.

* Clement of Alexandria. Transl. by Rev. W. Wilson, Vol. I., page 368.

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Paulos had found it. He was a Pneumatikos, a Gnostikos, a Knower of the Spirit. And because of his own Upgrowing, he was a guide for others. His own great source of inspiration, his own transcendent Helper was a Son of Man [the Human Race] Who long, long ago had overpassed the mortal status : Who had attained to that Omniscience which is the Crowning with Godhood. And Who knew such perfect Love, that though He had been Exalted into Immortal Light, He returned betimes to the mortal guise for the helping of the world ; and for the proving to many that God, of a truth, is in Man.

CHAPTER IV

SYMBOLISM

EVERY science and every art has its own language and its own devices of expression. And the Science of the Soul, in its immemorable antiquity, had fashioned and bequeathed, long before the dawn of latter-day nations, the graphic elements of a terse communication that should be of wider use and longer duration than any racial speech of Man. And the keys of the safes in which they were stored are nowadays scarcely to be found. Yet no teaching of the Science of sciences can be unlocked without some, at least, of these rare keys.

And the teaching of Paulos is no exception. He was inducted into a special teaching, and into a special unfoldment of his own powers. And he used, and passed on, terms that were inherited from the remote and the near past. His ancient Hebrew tongue had its hereditary symbolism, together with its conventions of figurative and duplex expression. And his adopted Greek had long been an instrument in the hands of dramatists and artists, poets and philosophers, mystics and mythographers. And all such folks as these were in the long avenues, in

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the forecourts, or in the actual Adyta of the Temples of the Mysteria—the Places of a Safe Keeping of the Secret Teachings of the Soul.

All around his birthplace were nations that had had a heyday of genius. Egypt, Chaldea, Persia : Hellas and Greater Hellas : the near and the faraway East had all had great sons who had aspired to the Unseen ; and these had bequeathed traditions that were never to be frankly written, and never to be mentioned in outer life, save in the terms of a natural or of a conventional symbolism. The famous Christian Father, Clement of Alexandria (2nd Cent. A.D.) says* :—

“ All then, in a word, who have spoken of divine things, both barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories and such like tropes. Such also are the oracles amongst the Greeks

Also the Spirit says by Isaiah (45, 3) ‘ I will give thee treasures, HIDDEN, DARK.’ Now Wisdom, hard to hunt, is the treasures of God.

Similarly speaks the noble apostle ‘ We speak Wisdom amongst those that are perfect—we speak the Wisdom of God, HIDDEN in a Mystery.’ ”

* Clement of Alexandria. Transl. by Rev. W. Wilson, Vol. II., page 234.

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For the advanced teachings of the Soul could not profit, and would surely unhinge the immature status of mankind ; and yet in an obscure way, it was well to leave scattered hints, and tantalizing fables as prophecies for a later day, and a more matured generation.

But by the beginning of the Christian Era the old nations had passed their heyday. The onrushes of the barbarians were already casting their grim shadows before. And in a few generations after Paulos' day, the Mysteries were engulfed in a series of cataclysms and desolations that no chronicler of a later day could either compass or imagine.

Nevertheless fragments remain—a perpetual enigma on which thoughtful and intuitional minds have long been spending themselves. Yet, so far, without achieving results that give them final satisfaction. So, obviously, the efforts must needs continue. A great, outstanding Enigma cannot be left alone.

The present effort proceeds by hypothesis. It assumes

(1) That Man is in a process of unfoldment : and that the human soul, which is the actual human being, is by a series of incarnations, or metempsychosis, growing up to Godhood.

(2) That the souls—few in number, as yet—who

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attain to maturity have, by that very fact, a consequent power to help the ungrown.

(3) That the ancient Mystēria were the inner fields of the labours of such souls. Apropos of this, it may be noted that the word Orgia, an alternative name for the Mystēria, suggests intensity, as seen in its relatives—urge, energy.

(4) That Paulos, after his own “Mysterious” preparation by the Khristos, was the founder—or rather, Ambassador—of a Mystērion, which was to restate, to amplify and to spread afar, the Science of the Soul.

(5) That in this Mystērion, established for the sake of a quickened unfoldment, he taught fundamental processes which, though natural, were unknown to those Without; and that in referring to them, the figures and symbols which he used were largely inherited from previous Mystēria.

Obviously, any Secret Order would have its grades, both of disciples and leaders. It would have its classifications of those WITHIN, of those striving TO ENTER, and of those WITHOUT. And naturally, some fraternities would consist of members who, as a whole, were of a more ripened development than those of others. Some would be counted amongst the Lesser, and others amongst the Greater of the Mystēria. And in all cases,

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aspirants for admission must acquire, or have acquired in preparatory stages, the essentials of a most enlarging and refining education.

It is, for instance, well known that the Science of Mathematics was largely formulated in the Pythagorean Schools, and that it was diligently pursued amongst the mystic brotherhoods of the Platonists and Neoplatonists, as an invaluable training for the intellect. Clearly, however, it was only a means to a greater end ; for Plato* says “ Mathematics, as making use of hypotheses, falls short of the non-hypothetical and Perfect Science.”

The pointed remark of the highly accomplished Christian Father, Clement of Alexandria, is also apropos.†

“ Some who think themselves naturally gifted do not wish to touch either philosophy, or logic . . . nor to learn natural science. They demand bare faith alone, as if they wished, without bestowing care on the vine, straightway to gather clusters from the fruit. Now the Lord is the Vine from which, with pains and the art of husbandry, the fruit is to be gathered.”

As the whole purpose of the Mystēria was a

* The above quotation is taken from an interesting summary of gleanings on this topic to be found in the Introduction to *The Thirteen Books of Euclid*, by T. L. Heath, 1908.

† Clement of Alexandria. Transl. by Rev. W. Wilson, Vol. I., page 379.

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quickenings of the unfoldment of individual souls, their scheme of Psychology, hypothetically, would be all comprehensive ; so that its discussion in the abstract would be, *par excellence*, of enormous difficulty. And in order to provide, for groping minds, the needful suggestion of phases yet to come. it would require every analogy that could possibly be gathered from the known facts of ordinary development.

The FEW who were themselves already Unfolded would, obviously, have a wide and transhuman outlook ; and as Knowers, they would be teachers of the greatest practical skill. Their terms and illustrations would be apt, terse, flexible. Their formulæ would include specialized words and great ideagrams : the summation of natural processes, and of the dramatic crises of human life : all to be used as hints of more subtle experiences yet to come, under the laws of Spiritual Unfoldment.

As Psychology is the study of the Soul, all Mystēria would have much in common, despite much variety in status and many differentia of method. But, indubitably, their devices of expression would be, so far as words go, founded in the classic language of their time and place. And the Mystēria of Hellas, whatever their original inspiration, would be conducted in terms that were common to, or concocted

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from, the idiom of the Greek tongue ; and many of these, crystallizing by usage, would naturally become a constant legacy in symbolic and mystic utterance.

The ancient grammarians constantly descant on the importance of the “ Hermēneia ” of certain Greek words ; and they appear to regard it as a means by which such words could be made the vehicles of an inner meaning—a meaning suggested to the student by the real, or by the asserted composition of the words themselves ; or to the listener, by a simulating of the sound of certain well-known technical terms. So, presumably, the Hermēneia of words is one of the keys of symbology. And it is perhaps for this reason, that the divine Plato discussed it—obscurely—with his hearers. In any case, a close attention to the varying shades and contrasts of meaning conveyed by allied words is, in the unravelling of Myths and mystical literature, of essential importance.

Beginning with the word ANTHRŌPOS, it may be remarked that it stands for any human being as distinguished from the lesser orders of creation ; it is a word of common gender, and of itself does not signify anything of human nobility, but rather the reverse. The word ANĒR is, however, most distinctly a term of honour, and is associated with ARETE [Virtue, that which is pleasing to God].

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An ancient lexikon* says "The word *aner* has a higher meaning than *anthrōpos*. For on the one hand, whoso is distinguished by a particular virtue [arete] is called *anēr* ; but, on the other hand, whoso is not distinguished by anything in particular is termed *anthrōpos*." Usually the word *anēr* is of the masculine gender, but it includes, betimes, the feminine gender. The derivative *andria* conveys the same idea, for "*Andria* is a power of soul." A further step is found in the statement that the word Androbasmos [the progress for the *anēr*] means the Narrow Way : and that Androgynos† means the Male [merged] with the Female, the Hero plus Bride.

So, very obviously, ANĒR is not to be equated with ANTHRŌPOS in any careful translation of mystic expression.

Other words that constantly occur in Mythos and Mysticism are *korē* and *parthenos* : *nymphē* and *gynē* : *mētēr*. These may be rendered respectively as maiden and virgin : bride and wife : mother. But any suggestions that lie hidden in the root meanings of the Greek words themselves could, of course, only be caught by the adepts of that language ; and they are quite lost in any translation.

* For *anēr* and other Greek words, see Appendix II.

† See paragraph 7, page 42.

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The word KORĒ suggests the active presence of the full complement of the life-forces of the feminine aspect ; and symbolically it stands for the ripening Soul [Psychē] that, in its earthly experience, is on the threshold of an endowment of another order of power. The word GYNĒ is said to include the faculty of receiving such endowment ; the inherent power of begetting increase ; and the " Bridal " status. The putting forth of an actual increase is typified by the MĒTĒR.

Mystically the " Mother " is the pure and ripened soul that, after receiving a special gift of quickening power, has brought forth the Babe—the Beginning of a Greater Consciousness.

Obviously, this series of terms stands for grades of development that are not suggested by the ordinary use of the word *anthrōpos* ; and indeed they surpass it in an ascending scale. They are terms that have a natural and suggestive basis for use in Mysticism ; and it is important to note that their wide usage is of ancient date.

" Pythagoras* [addressing an assembly of women in the Temple of Juno at Krotona] observed that he who is still called the wisest of all others, and who gave arrangement to the human speech, and in

* Pythagoras. Transl. by T. Taylor, page 36. Slightly amended. See Appendix III. for Greek Text ; and for additional quotation from Diogenes Laertius, with translation.

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short was an inventor fixing [the usage] of names : whether he was a god, or a daimon, or a certain divine man [Hermes], perceiving that the genus of women is most adapted to piety, made each one of their stages of growth a synonym for a god. And he called the maid, Korē* : and her that has just been given to a husband, Nymphē : and her that has begotten children, Mētēr. . . .

In conformity with which also, the oracles in Dodona and at Delphi, are unfolded into light through a woman."

But the Mother's Infant Son—or, figuratively, the beginning of a Transhuman Consciousness, begotten in human travail—had further stages of unfoldment after the inner Birth from his own soul. He (or she) became the Heroic Youth, and the Hero-Soul : the ANĒR, the Illuminate Leader. But the story of his full unfoldment would naturally belong to the far reaches of the Greater Mystēria.

In the Mythos of Semele [the unfolding potencies of Earthly Life] who is depicted as a royal maiden† beloved of Zeus, we may hear whispers of great things. Her solicitation for a vision of the full splendours of her Lover, the Giver of Life : the consuming, in His terrific Light, of her own mortal

* Or Phersephōnē [Whoso will bear Fruit].

† Daughter of Kadmos [Excellence] and Harmonia

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form whilst giving premature birth to her divine son—is fraught with the eternal story of the Up-growing of the Soul, and its transmutation into Godhood. It also conveys a hint, in its subtle fashion, of the possibility of an enhanced rate of progress by some lawful form of importunity.

The great sequel of the travail of Semele is seen in the later phases of the story ; for in a mode characteristic of myths the particular melts into the universal. It is said that for the remaining months of his prenatal life, Dionysos was nourished in the thigh of Zeus : that, amidst the gods, he was Born Again : that he was divinely taught during his infancy : and that eventually he grew up to divine beauty and wisdom. Then returning Below in search of his Mother [Life Universal in its human travail] he uplifted Her to the Skies.

And in the Christian Art of a much later generation, the same great theme is pursued in the Assumption of the Virgin and her Coronation by her Son—He Who had been Anointed in Godhood.

CHAPTER V

SYMBOLISM (*Con.*)

DURING the time when the existence of the *Mystēria* was fully recognized, it is not probable that well-informed people were at all apt to confuse the common usage of certain words with the symbolic usage of the same words. There were certain natural and artistic canons of symbolism which were, as a matter of course, well understood. All processes of education : of the upbuilding and refining of the soul : of the nourishing and cherishing of ordinary life into a greater fruition were regarded as essentially of the feminine aspect. The Earth was undoubtedly feminine ; and the rootword *GE* [Earth] was said to give one of the ideas included in the word *GYNE* [Woman or Begetter]. And there were not wanting ancient argumentists who declared that for essential reasons the word Heaven [*Ouranos*] ought to have the feminine prefix.

The Muses, ministrants of Enlightenment and Art : the *Horai*, the Seasons : the *Kharitēs*, Donors of Ripeness and Beauty—were all put forth in feminine guise. And so too, were the *Erinyes*, the dread but just agents of Divine reckoning—and others of

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similar ilk. In mythic story Zeus himself, as a Babe, was brought up by Nymphai who gave him "Milk" to drink out of a huge horn [keras] : "Milk" from Amalthea, the Goat of the Skies, that nourished divine infants to supreme achievement. Then too when, in statuary or drama, the Saviour Apollo appeared robed as a Woman stringing on his lyra [the Song of a Speedier Freedom] educated people did not regard him as effeminate ; it was well understood that such a guise was symbolic of a certain degree of instruction given in the progress of the Soul. *

When Heraklēs was pictured as a Woman, learning to spin and acting as a servitor to the lady Omphalē, who was herself dressed in the hero's garb, it is not likely that well-informed observers were at any loss to understand the symbology. The very name Omphalē is openly suggestive of certain of the phenomena of prenatal* life, and of the Nourrice. On the other hand, the Weaving Woman was a constant figure in the suggestions and admonitions given to aspirants by their guides, to learn to weave the destinies of their own souls.

When the Hero's story developed into its later chapters, there was mention of Rites and Sacrifices of Herakles into which Women [Gynaikes] were not

* The umbilical cord.

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admitted. This exclusion did not refer to the *female sex*, but to candidates who were not yet of the qualified psychic grade. Suidas* quotes the saying "A Woman does not enter into the Heraklean Rites" as referring to "Those not held worthy of the undertakings: for Herakles served the lady Omphalē."

As an addition to symbolic representations, there were often notable devices by accompanying ornament, as well as in the details of dress and of the person. And the meanings of the very names of such accompaniments is often a helpful key. For instance, in a quaint, archaic picture of Hermes, a Leader of Souls, heading a procession of Women [Nymphai], much prominence is given to long sprays of ivy [kissos] that have, as yet, no [golden] berries. The Greek word *kissos* conveys the idea of a yearning to conceive. Why did the Nymphai wish to conceive? To obtain the promise of the Spiritual Consciousness in their own purified souls—a possibility following on a Gift of Ripening Power [Kharis] from the One Sublime Source.

In Jewish story, the prophet Isaiah sang:

"The Virgin shall conceive and bear a Son:

* *Γυνή* εἰς Ἡρακλέους οὐ φοιτᾷ. πρὸς τοὺς ἀναξίους τῶν πραγμάτων. παρθένον Ἡρακλῆς ἐδουλευσεν Ὀμφάλη. Suidas. Note the masculine gender of *τοὺς ἀναξίους*.

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and thou shalt call His Name Emmanuel, God with us."—Isaiah vii. 14.

And that Virgin is, potentially, the purified soul of every anthrōpos. And in the transcendent Christian revelation, the Iēsous, a Son of the Man [anthrōpos] was Born in that way. He was Conceived of the Spirit: Born from the matrix of a perfected Human Soul: Born into Godhood.

And Paulos, the Jewish mystic, understood the inner meaning of the mystic allegories and prophecies of his race when the " Scales fell from his eyes." He knew that the Law was preparatory for that riper growth on which a small number of souls would enter at some early date: but he also knew that for the sake of the many the " Law " must long continue. And he knew too that the DAY, however distant, would assuredly dawn for every living soul when there would be Born from it, a higher order of being. He himself had seen that DAY: and so he had, in due time, become a guide for others. He had had an Unfoldment of his Being which enabled him TO EAT, to enter upon a certain grade of the secret progressions of the soul: TO DRINK, to receive a certain degree of wisdom and transnormal strength. And like other Apostoloi he was, by sequel, enabled TO LEAD WOMEN onwards: that is, to be a Leader of such Souls as



HERMES LEADING NYMPHS

Symbolism

had attained to an assured purity of human life : Souls who were seeking, idealistically, the Fruit of the Mystic Marriage : Souls who longed for the Birth of the Divine Son : and who, in the long event, expected that Up-growing into the Spiritual Consciousness, which is the FREEDOM of God.

But the Brides—Souls New Wed to the Way—that were being led onwards by an Apostolos, or a qualified mystagogue, had already far outstripped the average status of the innumerable family of the Anthrōpos. They had passed through earlier stages—stages that for mankind in general were, and are, more than sufficiently strenuous. So, in the ancient Mystēria, as the first approach to a ripper growth, the Maid [Korē] must needs be lovingly sought amongst mortals, and truly found, before there could be any Bride [Nymphē], any possibility of a Mystic Marriage* with the Divine Spirit.

* It is well known to students of ancient religions that the male devotees and priests of the Great Goddess [Kybēle, Astarte, etc.] Consort of the Principle of Life, often took the name and style of "Women." This was, presumably, symbolic of their status as Bridal Souls in the Mystēria of their religion. O.

Compare the following quotations from J. G. Frazer's *Adonis, Attis, Osiris*, Vol. II.

"Male members of the Vallabha sect in India often seek to win the favour of the god Khrishna, whom they especially revere, by wearing their hair long, and assimilating themselves to women : even their spiritual chiefs, the so-called Maharajahs, simulate the appearance of women, when they lead the worship of their followers."—Page 254.

"The priest of Hercules . . . dressed as a woman when he offered sacrifice . . . and in some of the rites and processions of Dionysos, men wore female attire."—Page 258.

"But the religious or superstitious interchange of dress between men and women is an obscure and complex problem . . ."—Page 260.

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The same idea is reflected in the beautiful imagery of the Apocalypse.

7. "The Lamb has Come again to His Marriage. And His Bride has made herself ready.*

8. And fine linen, shining and pure, was given to her that she might be fitly robed. For fine linen is [symbolic of] the perfections of pure souls."—Rev. xix.

And Isaiah sings comfort to her who is barren,†
desolate or widowed; for

5. "Thy Maker is thy Husband."

6. "The Lord hath chosen thee as a woman forsaken . . . and rejected."—Isaiah liv.

So that Paulos is using symbolism long familiar when he speaks of the bride of Khristos‡; and also when he declares:

"I have been adorning you to place a Pure Virgin by the side of the One Husband."—

B. Kor. ii. 2, page 124.

But such adornment in the Christian Mysteries was the sequel of long preparation. For many lifetimes the Soul of an anthrōpos must needs score some certain increase within the garb of an earthly body. The Butterfly-To-Be [Psychē] must needs strain to emerge from the Worm.

* Apocalypse in Armenian. Transl. by F. C. Conybeare, page 157, verse 7.

† Figurative terms for the Renunciant.

‡ . . . γυναικος Xv. See A. KOR. XI., 3, p. 86.

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And similarly too, in the beautiful, pathetic mythos of the Yearning Mother and her youthful Daughter [Korē]. The Maid, together with her companions, the Horai [the Seasons] was busy trying to fill her flower-baskets with narkissoi [insufficiencies] in the fields of Sikelia [Land of Progress and Abundance]. Suddenly Hades—the Lord of Darkness—with the connivance of Zeus, the Giver of Life, and the assistance of Hermes, the Messenger of Truth, rose up from Below. Seizing the Maid, he forced her into his Chariot and bore her away to his own dark realms, lying far Below.

And the Yearning Mother the [Uplifting Love of Allnature] was inconsolable. That which had passed Below must, perforce, be again uplifted on high. That which had been buried in earth, must be quickened into a ripening life Above. And until this should be accomplished, Dēmēter, the Ever Yearning Mother of Youthful Souls and Consort of Zeus the Giver of Life, would permit nothing whatever of repose to the whole of Creation.

So for awhile by command of Zeus, the Maiden—pure but immature—alternated between Aithereal Life and embodiment Below. And during her incarnations she was a hard worker and a just ruler in the unenlightened realms of her consort. Then on her periodical release she was, for a much longer

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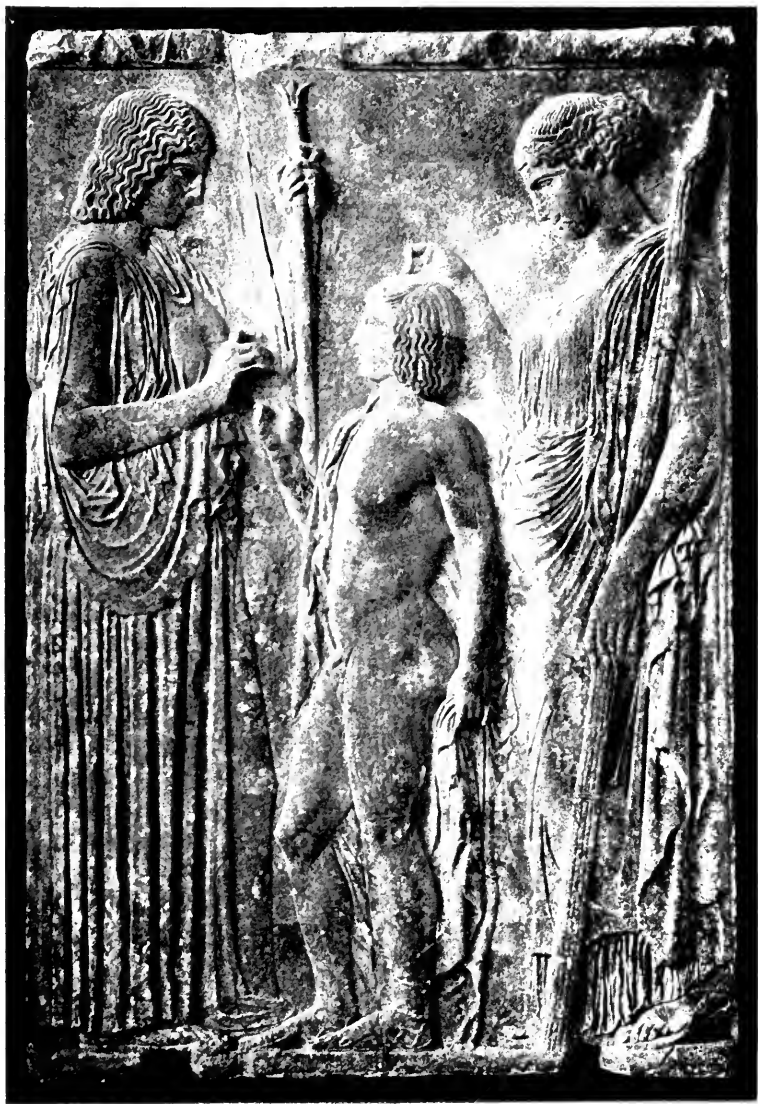
period, the joy of her Longing Mother in the soul's native home.

And so the Great Mother, in her Undying Love, ever sought, and ceaselessly seeks, to uplift those mortals who aspire to the refinement of a higher and a riper being. It was for this she founded her Mysteria at Eleusis [Coming]. It was for this she poured special power upon the head of her notable worshipper, Triptolemos—the Thrice Daring—as he stood facing his Ideal, the KORE, the ripening of his own childlike soul. And in due time there was a respondent power from within himself which speeded his unfoldment towards maturity. Thereafter, in his own Winged Chariot, symbol of companies of aspirants who had been admitted to the Mysteries of Dēmēter, he oft times sped aloft in pursuit of the Unseen.

Then indeed, it became possible for a Maid to enter into the Union of “Earth and Heaven”: for “The Virgin to Conceive” as Isaiah had sung long ago. Then too, the Soul that had been truly Blessed, by the Fullness of Ripening Power given to it from On High, might chant its immortal Magnificat—its pæan to the Lord Who had done to it “great things.”

For in the mystic words of Paulos:—

“If a Woman [Bridal Soul] show proof of



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ripeness of growth,* it is her destined bloom.”

—A. Kor. xi. 15.

Paulos himself had, in earlier stages, attained to the premature Unfoldment of the powers of a Ripening Soul. It was by means of them —tōn Khloēs†—the Waxing of his own Life Powers, that he watched his disciples from afar, and stood besides them in a full consciousness of their efforts, although his fleshly body might be in some distant land.‡ And it was by means of them that he was enabled TO SEE with his soul's eyes : TO HEAR with his soul's ears : and by the Life Power which had been aroused therein, TO UNDERSTAND with his HEART.

But long before the day of Paulos, poets and artists had set forth signs of these transhuman things in their own peculiar and even whimsical fashion. Rays of Spiritual Power had constantly been woven into the *Mane* of an unwinking Lion, the king of the forest, the symbol of a king amongst men. Iason, together with a band of great heroes, had sought and served for the Golden *Fleece*. Apollo, of isolated birth, a son of Lēto [Passing Oblivion] and Zeus Eternal, had oft donned a Plokamos, an extra knot of his own *Hair*. And Aphrodite, the

* See Appendix II., under κομῆ [“has long hair”].

† A. KOR. I., 11, page 45. See χλοη, Appendix II.

‡ A. KOR. V., 3, page 59.

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Wisdom of a Pure Devotion, had also adopted for herself a coiffure of similar mystic meaning. And even Zeus himself, in majestic statuary, was sometimes known to wear a Plokamos, although it was hard to distinguish from the massive curls of his boundless Vitality of Life.

But the old myths of Hellas have long ago lost their lawful keepers. And so too have the symbols and the Divine Sayings that were put forth in a later day on the outskirts of the Great Mysteria of Iēsous, THE KHRISTOS [a Healer of souls, Anointed in Godhood]*.

* For references to the wholesale destruction of Christian Literature of the second and early third centuries, see Appendix III. under "The Key of Truth."

CHAPTER VI

THE PANORAMA OF THE SOUL

THE Panorama of the Soul, which was revealed to mystai in the Mystēria, presupposed on the part of aspirants a keen intelligence, a great courage, a sustained will-power and an unshakable love of the Truth. The previous training of the intellect by a study of mathematics was to fortify it against acceptance of falsities : the startling phenomena, betimes displayed from psychic science, were designed to test the courage of the soul under supernormal experiences : the dramatic scenes, from the tragic stories of the heroes of the hoary Mythoi, were to inspire reverence for the doers of great deeds : the ceremonial gibings—at those who had secured admission to the Lesser, yet very serious, Mysteria—were intended to bring home to the dreamer after transcendentalism some realization of the intensified hardships he would inevitably meet, and must cheerfully bear, in that very world he was trying to transcend.

Whilst the Mystēria lived, fed in secret devotion by the great souls of a great race, there was not

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likely to be much pride or prestige in that view of human life so well known in after days—amongst the “Barbaroi”—as Materialism. For Materialism is a view of life which eclipses the loftier aspects of Man, and hypothecates him as identical with, and equivalent to, that aggregation of physical atoms known as the body of flesh and blood. Such a view is the very antithesis of the lofty teachings of the ancient Mystēria. For these not only assumed the inherent godhood of every human being; but they directly promised their mystai an earlier unfoldment into the full status of godlike being than that afforded by the normally slow processes of Nature, in the upgrowing of the Soul: an upgrowing subserved by many embodiments on Earth—or, maybe, elsewhere. The pride of the Mystēria was in the loftiest possibilities of Man, not in the lowest.

The long preparatory stages, traversed in the forecourts of the Mysteria, led up, after lesser successes, to the first mighty triumph of the striving Soul—the “Coming” of Iris [Eirēnē]. The pregnant name of this divine messenger is at one with the Rainbow [Iris] the many coloured Bridge of Light which spans the great gap between Earth and Heaven.

Nevertheless, before this great Visitation could take place, there must needs be some arousal of an

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indwelling Life-Power which, as regards its greater capacities, sleeps, as in a deep coma, in certain vital centres of the human frame. It is, essentially, a transcendent kind of generative power which acts internally : and which when its time comes—far in the future as regards the great majority of mankind—will awaken and, by a kind of self-fertilization, quicken latent powers into active being.

This greater Life-Power was hinted at, in olden days, in the grossly exaggerated symbols and terms of physical generation. It was suggested, more poetically and artistically, by the tall torch of the Yearning Mother : by the torch of Artemis, a goddess of the “Nativity” whose favours went with the oak-garland [the victor’s strength] : and by the unlimited power possessed by the streaks of lightning which, sheathed together, formed the special symbol of mighty Zeus.

When under natural law this Life-Power shall eventually be kindled into fuller activity, then will the quickened mortal transcend mere earthly powers. Then, indeed, will it be possible for each soul, who has served the due time of patient Nature, to re-echo the words of the mystēs in the ancient Orphic Mystēria—words uttered in the triumph of his eager and early prematurity—

“I have become a Child of Earth and of Heaven.”

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In the Christian Mystēria, told in poetic symbol, the angel Ga-bri-el [Power of Earth and of Heaven] bearing a beautiful Iris [Union of Earth and Heaven] as his heraldic emblem, CAME to the Virgin Soul, amidst the lovely lilies [Purity] she had reared. His COMING was on the day* ever joyous to the Earth when, on her steadfast journey, the Light begins to outmeasure the Darkness.

LUKE I., 28—"Hail Marīa! Thou hast been Endowed with Ripeness of Being.†
Blessed art thou amongst Women
[Bridal Souls]!

30—Fear not Marīa, for thou hast found favour with my God.

31—And of a truth, thou shalt receive [power] in thy Womb, and shalt bear a SON; and thou shalt call His name Iēsous.

32—He shall be great, and shall be called a SON of [the] Most High.

33—. . . And His Kingdom shall have no bounds. . . .

35—The Holy Spirit shall COME upon thee, and a Power from [the] Most High shall secretly enfold thee.

* Lady Day, the 25th of March.

† The word Maria possibly indicates Purification by Travail. Or, [having passed through] the Sea. Compare JOHN III., 5, page 41.



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Wherefore, indeed, the Holy Thing
which is being begotten of thee shall
be called a SON of GOD.”

And for the Birth of the SON—that is to say Man’s
entrance upon the threshold of the Freedom of God-
hood—the whole of creation is in strain and travail.*

* * * * *

Glancing along the winding path of the progress
of the human Soul, we may note certain special and
outstanding features.

Primitive peoples who in primitive fashion were
—and are—a law to themselves appear, in the later
chapters of their story, to have made advances and
to have entered, in the course of ages, upon a stage
of life which becomes more and more exacting. For
their benefit codes of moral law were fashioned
and imposed: naïve allegories and superhuman
literatures were devised: definite transcendental
ideas were woven into religious ritual and domestic
festival. And an advance so great as this is, ap-
parently, always connected with the name of some
far-grown son of Man. A very clear instance, amidst
a large number, is the Law and Ceremonial of the
Jews, attributed to Moses: the ancient Law and
Polity of the Hindoos attributed to Manu; and the
Teaching of the Law by the Buddha. These ancient

* ROMANS VIII., 19-23.

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institutions still receive a very large measure of active recognition ; but, undoubtedly, there were many others of earlier—and some of later—date in the immemorable history of mankind.

A subsequent and very great advance in the more mature growth of a race is the definite recognition, on the part of a small but increasing number, that Man is seeking and being led along an ascending highway—the Way to Godhood. And that on the one hand, his own co-operation is increasingly demanded ; whilst on the other hand, a more subtle guidance and a clearer understanding may, under the established scheme of the universe, be granted to him under certain definite conditions.

In connection with this rarer and later stage in the history of a well-developed race, we find the deliberate formation of sodalities : of inner schools : of secret orders Within those of a more accessible nature : of Mystēria. Such associations were widely outspread in the ancient civilized world. All had ideals beyond the common desire ; and all, in their genuine days, contributed to the Uplift of their devotees. Notable amongst these in the Near East—and still of constant theoretical interest to the modern enquirer—were the Mystērion of Dēmēter, and that of her daughter Phersephonē. Both Mystēria were ranked amongst the “ Lesser Mystēria,” but

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the former was the lesser of the two ; and it pledged its aspirants to lives of purity and progress in avowed preparation for the Receiving of the Divine Afflatus. Figuratively speaking, the Ears of Corn, Dēmēter's Crown, were eventually to be raised up in a rich harvest as the fruit of the Earth—that Earth which naturally tended to oblivion like the Poppyhead which the Goddess handled.

The Mystērion of Persephonē [Whoso will bear Fruit] was a further stage when the Divine Afflatus was to be received. This was figured as the Marriage of Zeus [Giver of Life] with the Korē [the Ripening Soul]. The sequel was a transmuted, regenerated nature—resulting in a “ new act of creation ” variously figured as the Birth from Above : the Birth of a SON : a Son of Old Age : the Twice-Born : a Son of the Theotokos.

The Greater Mystēria would, presumably, be of an exceedingly restricted personnel. For within their embrace further unfoldment would be expected and stimulated. Transhuman experiences would be sought by, and given to, the Twice-born, the Souls passing on to full Illumination.

In truth, such souls as they were no longer “ of this world [order] ” only ; but they must still strive, nevertheless, for a full Uplifting into Exalted Light.

CHAPTER VII

THE GREATER MYSTĒRIA

The Story of Iēsous, the Son born FROM ABOVE of a pure and refined soul, would presumably—if we had it in any fullness, and had the needful intuition to follow its symbolism—be suggestive of the inner story of the Greater Mystēria. But by the very hypothesis of a Mystērion the story is denied to us.

Nevertheless, echoes from Within passed Outwards—echoes that were caught in cryptic words and sayings : or echoes that were crystallized in sign and symbol. The patient grammarian has preserved some of the former : the deft artist lent his hand to many of the latter : and the steady researcher of modern days must make the best of the fragments thus afforded him, and of his own intuition, for the solving of enigmas that, for long generations, have fascinated the wits of mankind.

Turning to the useful pages of the compiler Suidas, we scan his remarks under the word Stauroi ["Crosses"]. He relates that when the Temple of Sarapis was being destroyed* many samples

* Under the Emperor Theodosios [378-305], who gave orders, as a Christian monarch, for the destruction of ancient symbols and temples by the imperial soldiery.

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of the Stauros were found amidst the hieroglyphics : that there were present on the occasion, certain Hellenic scholars of the Christian Faith who understood these sacred gravings : and that these Christians declared that the Stauros* stood for the “ Daring Adventure into Immortal Life.”

Turning to Hesychios, we find that the hint conveyed by the word Stauros† is “ To Be Set Up Towards the Light.” He also says that the word is a synonym for a Standard, that which stands upright. Further, it is well known that the word Stauros is used, at times, interchangeably with Xylon, a tree ; and obviously a tree rises up from earthly matter towards the skies. As a further hint we may take the Hermēneia of the word xylon, which implies that kind of matter which admits of being wrought up to the highest refinement.

In the Mythos of Psychē [Soul] and Erōs [Love in Wisdom] it is related that Psychē sought for Erōs, her mysterious and lost consort, through untold sorrows. And yet, Erōs himself tormented her, *tying her to a tree* whilst he did so—as the ancient engravers have feelingly depicted.

The Egyptian “ Cross ” and the Mythos of Psychē

* σταυρον. ζωήν ἐπερχομένην. Suid.

ἐπέρχομαι. τολμῶ, ἐγχειρῶ. Hes.

† Or, variously, towards the Rarefied, the Sublime, the Blissful, or the Spirit.

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are of remote antiquity. They appear to embody the later chapters of the Epic of the Human Soul : and must, hypothetically, have been devised by those who knew the whole story of the far Destiny of Man.

Turning to the Divine Sayings of the Khristos [Anointed in Godhood] ; He declares that :

“ Whoso wills to march behind ME, must . . . take up his Stauros [his Standard of Exaltation into Light].”—Mark viii. 34.

And in a supreme moment, which depicts sublime aspiration albeit suffering, Iēsous, the Champion of Ascending Humanity, puts forth the illuminating words :

“ And I, if I be Lifted Up, will draw all mankind unto Myself.”—John xii. 12.

The Hebrew Psalmist had declared that Mortal Man though made lesser than the Angels in his beginnings is, nevertheless, in the end “ Crowned with Glory and Honour.” And the End, the Great Attainment, was figured forth when the Spiritualized Soul, transcending the mortal elements of the perfected Man Iēsous, declared “ It is Finished.”

And, be it remembered, the Crucifixion [Exaltation into Light] took place outside the City [general community] at a spot known as Golgotha,* of which the *Hermēneia* is—the Head [Maturity of Power].

* Possibly this word, by comparison with Gelgel [see Zonar] implies a Circling Upwards, or the Circle of Return,

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Seeking data in Hebrew Allegory, we find that searchers for the Promised Land were, in the first instance, schooled and led by Moïses ; but that the later stages and final victory were achieved under Iēsous [Joshua].

And similarly, the Greater Mystēria were to lead prepared aspirants through the later phases of the ascending destiny of the Human Soul. Such aspirants were indeed FEW amongst mortals, and their Upward Way passed beyond the ken and beyond the imagination of ordinary folk. They were aspiring to their divine heritage long before its due time ; and as a natural sequence they were forbidden to reveal their experiences to those who were pursuing their unhurried way amidst the things of a changeful, yet normal, humanity. For, in truth, so little do the latter folk understand the rare and fleeting forerunner of their race, that their oft inclination is "To turn and rend him," should he ever show his transhuman wisdom, or speak of his Holy of Holies.

The secret purpose of the Mystēria was TO GIVE in transcendent measure. But the Giving could only be to HIM THAT HAD.* There must be a certain foregrowth, as well as a keen desire, wherewith to receive a great excess. Admission

* See paragraph 3, page 39.

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always implied utmost effort on the part of the aspirant ; and it called for an intensity of persevering devotion that was reflected in the word Orgia, the alternative name for the Mystēria

As a natural sequel of the great gifts made to the mystēs, Within the Mystēria, he was in turn to make generous gift to the ordinary mortals Without. His premature progress towards the goal of human destiny was to be paid for in kind : it was to be made good by works of special genius and beneficence amidst a normal though slowly evolving mankind. The Orgia, the supremely intensified labours of others by which he had benefited, were to be reproduced by himself in the outer world, as Leitourgia, as earnest labours for the serving of the people. The latter works were outer and reflective creations, due to things learned in the inner Orgia : and they owed their life-currents, and their ultimate fruition, to the genuineness of the wisdom and the devotion with which they were served from an unseen Source.

The travails Within the Mystēria were long and sore : and their progressive chapters were wrought out, presumably, in some connected fashion during a series of surpassing earth-lives. For, in truth, the conscious moments of the threescore years and ten of a single human life could not possibly suffice for

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the full Path of Ascent to the heights of destiny : for the full unfoldment of aiōnian growth to that fruition known as a SON of the MAN [the Human Race].

The law of the recurrent return of the Soul to an earthly garb is shadowed forth, or assumed, by practically all the great philosophies and religions of ancient time, not excluding the Judaic and the Christian. The Jews enquired of Iēsous which of the former prophets He was. And Iēsous Himself asserted that Elias had returned in the form of John the Baptist. Presumably too, it was under this far-reaching law that he was able to say, when encouraging His Klētoi [Chosen Ones].

“ Be you of good cheer. I Myself have overcome the world [order].”—John xvi. 33.

Presumably too, the transcendent experiences figured under the Baptism, the Testing by the Satanas, the Metamorphosis and the Crucifixion [Agony of Exaltation] of Iēsous are successive triumphs known to the mystēs in the later stages of the premature unfoldment of his soul : stages crowded together in the extant story as though to present, in a single lifetime, the whole Epic of the Transcending of Mortal Destiny.

After his Crucifixion [the Agony of his Exaltation into Light] the transhuman forerunner of his race

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might still dwell among ordinary mortals, though in truth few of them could recognize or even suspect his high status. For he lived with the ripened powers of one who has attained to the Anastasis* [the Condition on High]. He knew both worlds, the Kingdom of Heaven, and the kingdom of earth. He had become, consciously, "One with the Father": one with the Spiritual Fount of Living Power whence, unconsciously, he had come, long long ago.†

And dwelling, amidst ordinary mortals, the Iēsous who had ultimately become the Khristos [Anointed in Godhood] was not, and could not be, recognized in His true Kingship. Nor did He expect it: for He declared:

"They that are of the Truth [Alētheia, an Unforgetting Consciousness of the Spirit] HEAR My Voice."—John xviii. 37.

Yet at times He put testing questions.

"Whom do people say that I am—I, the Son of the Man [the Human Race]?" Iēsous asked of His disciples.

And some [of them] said "Some say Thou art . . . [a re-embodiment of] Elias. And others say Jeremias, or one of the prophets."

And He says to them "But you yourselves—whom do you say that I am?"

* See Appendix II.

† See paragraph 5, page 41. JOHN III., 13.

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And [ONLY]* Simon Petros said “Thou art the Khristos [the Anointed] the Son of the Everliving God.”—Matt. xvi. 17.

His Master’s reply was emphatic and significant.

“Blessed art thou, O Simon, the son of Iōna† [a Gift of Ripening Power from the Most High]. For it is not [the mortal faculties of] flesh and blood that have made Unveilment for thee, but My Father Who is in the Heavens. And I Myself declare to thee that thou art a Petros [stone]. And in keeping with this PETRA‡ [the Path of the More Rapid Ascent] I will build up My Ekklēsia [the Company of My Chosen]. And the Gates of Hades [Darkness] shall not prevail against it.”—Matt. xvi. 13.

So that the idea underlying the Ekklēsia was identical with that which [hypothetically] underlay the Greater Mystēria. For the Ekklēsia of the Khristos was a Chosen Company of those who had attained to some unfoldment of the powers of the Spirit; of those who had, in some measure, actually entered on the New and Greater Life which is a

* Compare “He was [first] made visible to Kēphas, and afterwards to the Eleven.” A. KOR. XV., 5.

† The word Symeōn implies pupilage (ὕπακουη). Zon.
The word Bar-Iōna implies Son of a Dove (ὕιος περιστερᾶς).
Gl. Gr. Alb.

‡ The Hermēneia of PETRA [Rock] is a notable instance of Antiphrasis. See page 227. Also πέτρος in Appendix II.

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sequel of the Second Birth : of those who, in truth, had become Pneumatikoi.

And Within this Ekklēsia certain great Gifts were made to the Klētoi [the Chosen]. But it was not made known to those Without what the nature of these Gifts might be. Nevertheless, those Without were duly remembered. For a Ceremonial Meal was instituted as a link between the Great Giver from Above, the honoured receivers Within, and the great number Without, the Mystēria.

The particle of Bread, allotted from the Whole to each of His Chosen Ones by their Master, was to remind them that, as receivers, they were also individual workers in a special and a Unified Labour.

The Common Cup from which they sipped in turn was to remind them that each worker shared a Gift of subtle strength from the One Source for the sustenance of his labours towards the common Goal.

And the Watchword of the Ceremonial Meal, the DEIP[O]NON, was [meta tauta DEI PONEIN] AFTER THESE THINGS IT BEHOVES TO LABOUR. And the devoted labours of the Chosen Ones were to secure, in multiplying degree, the Fruitage of Earth's travail—her Fruitage in the Things Above.

So the Bread and the Wine were visible and outer symbols of Invisible Gifts, received Within. And

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they were also symbolic of a pledge TO GIVE, in gratitude, to those Without, And by this means the whole of those Without would be gradually served : and so too, they would be steadily, if slowly, uplifted towards the things that are Above.

And by this means too, the Bread and the Wine would be truly turned by His Chosen Servants into the Quickened Body [Community] of their Master. And through that Body there would be the constant flow of His Blood [His all-reaching Wisdom and Strength].

For the Iēsous Himself had once been a Klētos [Chosen Disciple] long, long ago. And at some much later date He had attained to the Anastasis [the Resurrection] the Uprising. That is to say, He had experienced, after His labours, the transmutation of the understanding from the mortal to the Immortal nature : and from an illusory knowledge to a Wisdom that is one with the Truth.* And because of this He was said to have been “ Raised up from out the Dead [the things of immaturity].”

And so He would strive, with Exalted endeavour, to forward for His own Klētoi [Chosen Disciples] the Paraklētos—that power from the Unforgetting Consciousness of the Spirit which ever abides with Him Who has been called to be One with the Father.

* See Anastasis, Appendix II.

CHAPTER VIII

LOOKING BACKWARDS

LOOKING backwards some 2,000 years, in a search for the beginnings of the Christian Religion, scholars of to-day are beset with innumerable difficulties. One of the greatest is the paucity of contemporary writings, of contemporary references, of sequential narrative. Another great difficulty is presented by the yawning gulf which lies between the life of to-day and the life of the old civilizations of the Near East, in the beginning of the Christian Era. That gulf is largely due to the catastrophic nature of the history of the early centuries of this Era, and it cuts us off, almost entirely, from any real inheritance of living tradition, of historic continuity of life, and of indubitable insight into past ideals. The sometime Barbaroi have become *the* people : and outstretching lands once peopled by the Hellēnes [Enlightened] have become desolate. And the gulf is too vast to cross.

Nevertheless, even though this yawning gulf had not swallowed up so much of the story and semblance of the Past, we might still be ignorant of the true

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inwardness of the original Christian movement. If, according to our hypothesis, and according to certain of the "Divine Sayings," the work of the Khristos was a special call to those who "Are of the Truth" [Unforgetting Consciousness of the Spirit] a special gift "To him that hath"—it could not have been a matter of immediate general interest or knowledge. On the contrary, in its deepest essentials, it must have been apart from the common haunts and habits of contemporary life. And, similarly, any other call of like significance, whatever the era, must needs be attended with veiled circumstance.*

This Veiling is of numerous devices and textures. With regard to the deepest essentials, it amounts to a dense covering which normal imagination cannot pierce; and it secures a silence which curious enquiry cannot disturb. Nevertheless, there is a borderland, a kind of twilight, where oracular sayings may be heard and enigmatic directions may be read. In that borderland commonplace language is made more malleable than in commonplace quarters: it

* "The Christians wrapped up their rites in mystery. They met by night and were pledged not to reveal the secrets of their religion. A long catechumenate was necessary in order to receive Baptism: and one who was not initiated could no more witness their rites or join in their worship than an Englishman can, at the present day, enter a Hindoo temple. As late as the middle of the third century, Babylas, bishop of Antioch, suffered martyrdom rather than allow the Emperor Decius to enter the church when the congregation was met therein."—*Monuments of Early Christianity*. F. C. Conybeare, page 286.

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is beaten into shapes apparently simple, albeit of exceeding craftsmanship. These shapes are often twifold, or even manifold : from one point of view they present one picture : from another point of view they present another picture. These pictures are often different from each other, but they are both true.

Seeking instances of special flexibility of expression we may note the Axiom in Mathematics, "The greater comprehends the less." Read as a law in Psychology, the statement is still true. Such wording has a duplex use.

Again. "Honour thy father and thy mother," is a world-wide command to upgrowing offspring. And it is not contradicted by the Iēsous, who says :—

"If anyone comes toward ME, and does not hate [cease to be at one with] his father and mother . . . and even his own soul, he cannot be My disciple."—Luke xiv. 20.

For Discipleship means the transcending of the merely human status, and of the merely human soul : or, in the apt illustration of the context, it was the building of a TOWER. And the cost must be counted before the undertaking. The statement* that "Whoso would lose his soul for My sake shall find it," is of allied meaning.

* MATT. XVI., 25.

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Again. A device largely employed in the framing of terse sentences is the well-known Paradox, instanced in such sayings as :—

“ The first shall be last and the last shall be first.”

“ Let the dead bury the dead.”

And another device of like nature, though frequently neglected in interpretation, is Antiphrasis—the intentional use of a single word in a sense that directly contradicts its usual meaning: it often implies some manipulation of the syllables of the word concerned. A notable instance is the word PETRA [Rock], which, by Antiphrasis, is made to convey the idea of PETesthai RAidiōs [To Fly Upwards more Rapidly]. Another instance is the word Amnos [Lamb], which is said to mean “ Without the downy hair of immaturity.” So that the expression “ Lamb of God ” is made to imply the Fullness of Strength.

A further feature in the specialized usage of ordinary words, is seen in the employment of the same word as a general term, and as a particular term: as conveying an idea in the abstract, and as citing a concrete case. A notable instance of this is the use of the word Khristos [Anointed] as the sublime title of the Exalted Iēsous, and also as the name of the exalted transhuman principle, which, in the

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ordinary status of mankind, is as yet embryonic. For Paulos* addresses his pupils as "My little Children, of whom I travail in birth again until *Khristos be formed in you.*" Probably, too, the mystic saying put in the mouth of the Khristos "I am the Way, the Truth and the Light Itself," is to be regarded as referring to this transhuman principle, of which Iēsous the Khristos, was a Living Exemplar. It is to be noted that this same graphic mode of speech is also accredited to several great Exemplars, such as Poimandres, Krishna and others.

A further instance is one of the many uses of the word Gynē [Woman : Bride : Nature : Earth : Begetter : Nourisher., etc.] In the Apokalypsis,† the Woman, the Bride, "having been clothed with the Sun," gives birth to a Hero-Child, who is caught up into Heaven. Nevertheless, she remains in great difficulties, pending the deliverance of "the rest of her seed." This symbolic Woman represents a triumphant aiōnian principle which yields Fruit early and late : and She is foreshadowed in many an ancient mythos. Similarly, the Madonna of Christian Art is the great figure of the Eternal Mother who, from time to time, unfolds a single soul into Godhood : and who, at the same time, is in constant labour and under constant care for the collective

* GAL. IV., 19.

† REV. XII., 5, 17.

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soul of the whole of Humanity. She is the Theotokos, the Mother of gods. On the other hand, as a literal instance, the expression "Mother of the Lord," found in early Christian writings, probably referred to the human mother of the man Iēsous.

Then, too, there is the constant usage of ordinary words with a technical, or with a symbolic meaning. The whole series—anthrōpos [human being] : parthenos [virgin] : gynē [bride] : anēr [hero] : androgynos [the two in one] : Khristos [Anointed King]—is on a rising scale, irrespective of sex or social status ; and it is applicable to various stages in the mystic purview of the Soul's progress. A further involution of these terms is their additional use as names for principles. Anthrōpos, for instance, may stand for Humanity : Anēr for Herohood,* latent or manifest. From the latent principle of Heroic Virtue, the Woman [the potential Increasing of Life] is unfolded, and she, after long travail, gives birth to Realization. In the former case, she is known as the Andris : in the latter as the Zōē.

In cases of interwoven metaphor, as in an Allegory, the devices of expression are well-nigh innumerable. All kinds may be summoned by the myth-writer for the clothing of some inner meaning : and the whole Allegory, or Mythos, may be finally presented as a

* Or, Illumination.

Letters from Paulos

kind of simple-looking Enigma—an Enigma that will, nevertheless, utterly defy solution until some insight is gained into the devices employed, and until some gleaming intuition offers a forecast of the Idea—the gem within the casket.

Allegories in such a garb secure a long lease of life and unremitting attention—unsolved though they may be. And, ultimately, they are found to be treasuries of evidence to great truths known long ago to the FEW. Their unlocking is, betimes, of great comfort to the ascending, though still uncertain, Soul as she intuits their contents during the first stumbling steps of the Upward Way.

Nevertheless, Allegory and Mythos have been much undervalued these many ages : and their illustrious, long-past parentage has been brought exceeding low in current esteem. Their outer shells have been considered their all : whilst these, in turn, have often been treasured as historic or ethnic annals of unique value. And the refusal to accept Jewish and Christian Allegory in particular, as assets of that nature, has put many a thinker under the clerical ban of outlawry, not to mention penalties much more dire.

Yet Nemesis [the Acting of Law] never fails. And in the present day she is encircling far and wide, shaking the foundations of a society largely built on falsities.

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In the churchgoing world, the teaching offered under the Christian name suffers from many disabilities. It has not the simple directitude of a wise and pure ethic, guided by an Ideal that ever ascends toward a nearer love of God and man : that is to say, it is not the mode of religion laid down for the MANY by the Exalted Iēsous. Instead, it is a varying presentation involved in the ruins of a transcendentalism which it does not understand or even recognize : which, in point of fact, it denies, but which it makes the basis for high claims—claims that originally, were rightly made by the FEW who had transcended, or were transcending, the normal human growth and consciousness. It handles, confusedly, that lofty ethic—

“ So you yourselves must become perfect, even as your Father Who is in Heaven is perfect.”

—Matt. v. 48.

an ethic intended for the deliberate outrunner of the race, who would fain ascend the Mount, and become “ One with the Father,” long before the due time.

And for such an aspirant there was laid down a most difficult, exalted, but self-consistent ethic. He was, naturally, to outgrow desire for things of this world, naturally, too, he was to overstep a limiting selfishness : and as a pioneer his rôle was, inevitably, to benefit others.

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So lofty an ethic was given him in order to quicken the unfoldment of a Fullness of Being which is the ultimate heritage of all—at some distant day. And as he outsped the MANY he was to give what such as he [alone] had, rather than to receive in the ordinary way. Such arduous effort begat progress—and effort still more arduous—continued through a series of lifetimes. And each of these lives would, naturally, be marked by signal beneficence and modest selflessness.

It is in this way that the rare Soul attains to the Birth from Above : it was in this way that the Iēsous [Healer of souls] was finally Exalted into the Khristos [Anointed in Godhood]. It is in this way that the Eirēnē comes to each Soul—that Harmony which is only possible in the active possession of a full complement of the factors of its being : that Inner Harmony which is the “ Peace [Eirēnē] that passes all understanding.”

In the Apokalypsis the same idea underlies the adornment of a mighty Angel, who is said to have had a Rainbow [Iris or Eirēnē] round about his head, and whose face was as the Sun.* Well indeed might the Khristos say, with brief intensity, to His chosen disciples :—

“ Blessed are they who have become of such

* Rev. X., 1.

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a nature as Eirēnē [Harmony of a Full and Perfect Chord] for they shall be called SONS of GOD.”—Matt. v. 9.

When the aspirant has won lordship over his own expanded being, he has become the “ Transcendor ” [the “ meek ” man] : for he has inherited from [his development on] the Earth,* all that she has to give.

The Sermon on the Mount was intended for Mountaineers : that is to say, for the volunteers who were bent on scaling the Heavens : on scaling them lawfully, yet “ by violence.” In other words, before the due time.

And it was essentially for such rare volunteers that the “ New Dispensation ” was instituted—that bond with the Spirit which is made by a Messiah, a Man-God, a Being of a status intermediate between a human mortal and God, whilst combining the likeness of both.

For others, the “ Old Dispensation ” remained of service—a written Law, a preceptual ethic, a ceremonial worship and an inspiration toward the Unseen. And we may note that the Khristos Himself said :—

“ Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to COMPLETE.”—Matt. v. 27.

* MATT. V., 5.

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And so the character-building Law [Nomos] prepared for the Faith [Pistis], the outreaching search for the Unseen. And the Faith found its consummation in the Wisdom [Gnōsis], the practical Realization of the Unseen.

The present confusion between the respective ethics of the Two Ways, the Slow and the Swift : the confusion between Spiritual Allegory and profane history : the confusion due to a loss of the meaning of terms and symbols belonging to bygone languages—all react strongly against the practical usefulness of much of the teaching put forth under the Christian name.

The honest, though unlearned, mind becomes incredulous of teachings that are neither self-consistent, nor consistent with what he knows of human life : and which are, at times, contradictory of what he knows to be the constant laws of Nature, God's own handiwork.

The thoughtful mind, intuitive and aspirational, rejects with horror the whole idea, as presented by theologians, of an angry God Who, once for all, is appeased for the numberless " sins " of a countless mankind by the physical torture and murder of His " Only-Begotten " Son : events which, they say, took place in Palestine nigh 2,000 years ago.*

* The word monogenēs does not usually mean " Only-Begotten." It often conveys the idea—Begotten from the same [or One] Principle. For instance, Athēna, who was born from the head of Zeus, was described as monogenēs. The word also means beloved [agapeton].

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The widely-read man knows that "Crucifixion" was a symbolic term long before the Christian Era; and the term Cross [Stauros] was used, as a symbol, by the Iēsous Himself when addressing possible aspirants. He knows, too, that the Roman method of executing criminal slaves was introduced into Palestine under the Roman Government; and he sees possibilities of gross confusion, by ignorant transmitters of secret traditions, between an ancient Mystic Symbolism and a cruel common law. He is also aware that the "Gospels" are Collectanea of unknown date and origin: that the extant Letters of St. Paul and others, whilst often unintelligible, are very few in number. And he may also know that the Greek text of the whole of these few writings, as we have them in late copies, is various and corrupted—in common with all other ancient MSS. in dead languages.

And it is possible that such a reader, considering all these things and many more, may finally conclude—as does the present writer—that the Christian Teaching was essentially, in the first instance, an unwritten transcendentalism: a scheme of secret schooling and practices: that it established a practical link between the things that are seen, and the things that are not Seen: that it was, above all, a rare nursery of prophets and apostles for the helping of the MANY.

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But such a Transcendentalism was too lofty to be long sustained. Times changed, and other and unripened races came to the fore. The old culture died away, and the line of rare aspirants failed. And the outworks of the Christian Mysteries soon became the sole remnant of the first mighty Gift—a remnant without understanding of its high beginnings. Spiritual Allegories were soon reduced to ordinary history. Lofty experiences of the soul were taught as outer physical facts, contrary to the well-known laws of Nature—and as such they were enjoined on the “ Faithful ” as Miracles. Notable amongst such misinterpretations is the “ Virgin Birth ” of Iēsous, despite the fact that Virgin Birth [Parthenogenesis] was a mystic expression long before the Christian Era.

Yet the Christian apologist has long decried Eidololatreia, the worship of the outer form as distinguished from the Inner Spirit. Nevertheless, there have been few events in the world’s history that have been attended with more tragic results than this lapse from a high spiritual content to a blind adhesion to the borrowed letter and word—borrowed from a mystic and ancient symbolism couched in dead tongues—which has so long characterized the Christian presentation. From early times up to the present, such a misrepresentation has led to social destruction :

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to murderous persecution : to cold-hearted ostracism : to mindless concepts forced on a feeble folk : to a denial of the Utterly Sublime to the searching, outreaching soul.

And to-day Nemesis is on her inevitable mission : and Niōbe [Loitering] who despised the fair children of the gods is weeping for her earthly offspring. Long ago Rachel [Speeding] wept for her spiritual babes at the murderous hand of an earth-loving persecutor—and she may, perhaps, do so again if some truly spiritual cult should revive.

Yet, in the long run, the Will of the Spirit prevails. It is the strongest as well as the subtlest of all wills. It knows the far destiny of the Human Race : and It has the patience of Eternity.

CHAPTER IX

LOOKING FORWARDS

THE time comes to every thoughtful mind when it must needs appraise for itself whatever has been given to it by such teachers and leaders as it has known. It becomes clearly aware that, in its earlier days, many theories were thrust upon it that offer no real solution of the enigmas which inevitably face it in maturer years.

It looks out upon the vast panorama of Life and Death. It asks great questions. And the answers tarry.

So it communes with itself. It faces the immensity of the Beforetime and the Now of the Human Race. It recognises evidence of some Underlying Power that is forever moulding the Eternal Change. It images to itself the possibility of some Ideal, that is Yet-To-Be. Turning to its own lot, it longs for some understanding of its own mutable being : of the purpose and of the singular brevity of its own mortal day.

What, Where, Why am I ? queries the thinker. He feels the urgent need of a Plan, a Teacher and a Leader.

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The panorama is so vast in time and space that the Plan must needs be boundless and exceeding intricate. Could any parchment contain it? Could any mortal speech describe it? Could any human mind compass it? And has the original Plan been realized? Is the panorama a finished Ideal?

Or is the world [oikoumenē] a mutable means that is subserving some foreshadowed and Immortal End?

The thinker remembers an old saying that a child and a fool should never be shown a work that is a-making: for only an expert can know its present worth and promise. Is he himself such a fool?

Then, too, he recalls St. Paul's advice.

"If anyone think himself to be wise in the things of this world [order] let him become as one ungrown so that he may become Wise indeed."—A. Kor. iii. 18.

The calmness of the saying seems to imply that the speaker, pitting the vast egotism of Little Man against some Infinite Wisdom that awaits him, knew it to be as the tiny disc that may wholly block his sight.

The thinker grasps the fact that no egotism of Mere Man is competent to size the Plan of God. Nevertheless, egotism itself may lead the Little Man to advertize himself as the possessor of great—and

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the only true—knowledge : and to harry, or even to take, the life of the thoughtful querent who would fain search further. The world's records ceaselessly repeat the familiar tragedy.

Overweening egotism—in society, in science, in religion—is the harridan that blights the opening promise of Greater Things Yet-To-Be.

Still, it is true that, if Man be the core of some Unfolding Plan, each person must needs live and think and act, according to that degree of unrolment, which, so far, he has experienced. He cannot live at a stage of growth which, as yet, lies in the embrace of the far Future.

Nevertheless, out of the innumerable companies of men, there may be—ARE—some who perceive the shadow which a Coming Greatness casts before : a FEW who have known the Greatness itself. And these have hinted, in poetic symbol and reflective allegory, of the promise of the Soul's great and unfolding Destiny.

And their words remain—in part—amongst the debris of a past day. They remain in dead languages, fragmentary and distorted. And those words have been, and are, handled by later intermediaries, unqualified by that far unfoldment of the Soul's growth which was the peculiar distinction of the original speakers.

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And these intermediaries have respoken those ancient words from out the lesser measure of their own growth. They have, in the event, belittled Great Ideas : translated the Spiritual as the Material : rendered the transient as the Real.

And they have posed as Teachers and Leaders of a great and singular authority.

But the growing Soul of many a thinker has found it impossible, by reason of very growth itself, to accept such teaching, such leadership. The dicta of the crude, the ungrown, cannot permanently fetter those who are stretching Beyond.

And the growing Soul believes more and more in the possibility of further growth. It senses the Infinite Power and Wisdom behind the Universe : and it realizes that it may, within itself, comprehend more and more of that Boundless Wisdom and Power.

And this same growing Soul finds that the very idea of mortal Time rearranges itself as touching its actual value. It views a little—though important—lifetime in better proportion, when it comtemplates its aiōnian unfoldment, the Fruit of Ages. It begins to glimpse the working-out of the Divine Plan. And the more it catches, the more it is willing to co-operate.

Its thoughts become truer, as it rises above the enmeshing pretensions of the lesser life. It sees the

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constant passing of things commonly held great : the decay of the pride of the mere external. And it finds that an Inner Law ever continues : and on this it founds a belief in its own inherent lastingness.

The thinker ceases to believe in the dicta of little leaders who are forever repeating their rote-learned lessons, unjustifiable in experience.

He believes in, and seeks to abide by, a Divine Plan for Man's Unfoldment. And wherever he can learn more of this, there will he be found.

He sees that nations pass, and tongues fail, but that the scheme of God is still unfolding. Some vast Ideal is in the throes of its Becoming.

And so he does not, can not, believe that any mortal speech can ever receive, ONCE FOR ALL, the deathless Revelation of God.

For the Revelation of God, the Apokalypsis—the fuller knowledge—comes, in due measure, with the fuller growth of the soul. TO HIM THAT HATH IT SHALL BE GIVEN.

And the growth is aiōnian. It needs the Ages for its allotted progress : and the keen co-operation of the contemplative Soul for its early quickening.

And the Soul, contemplating the great issues of God, tends to become strong and calm. The various strands of its being grow and intertwine : and the Day of Eirēnē's Coming—the Perfecting of its



THE LUDOVISI THRONE (front).

[Face p. 242A.



THE LUDOVISI THRONE

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Harmonious Being—draws ever nearer. It awaits the Dawn of Light Triumphant.

The thinker withdraws from any beforetime attempt at dictatorship over other minds, over other Souls. He desires no part in the Tyrannate of Governors Ungrown. And he also declines to be a subject in any kingdom where the lust for dominion over the minds and Souls of others is the crude passion of its ruling order.

In his own thoughts he upholds the inherent dignity of Man, as the unfinished work of God. He reveres his Almighty, Allwise Creator, and declines to see any likeness of Him in the tortured words and darkened symbols of a forgotten day, as they are proffered him: in the tiny systems and transient theories of the less grown and less awakened of His people.

He faces aiōnian change with acquiescence. He wears His fleshy body—his earthmade garb—as a 'prentice boy, knowing it will be cast aside in due time, when his day's work is done. Each 'prentice day—each earthborn life—will advance his budding talent; and the daily—or the lifelong—garb is a fair means to that end, shabby though it may become. Encased within it, he builds up skill and wisdom in his Real Self, and grows more and more in favour with his Lord.

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Eventually the long 'prentice years—or aiōns—are ended : their tale of skill is told : the learner is proved true. And at the bar of a Spiritual Order he is " Called " to the deathless inheritance of a SON of MAN.

His days of bondage are done. He has become a FREEMAN. His dwelling is a house that cannot be built with hands, but which has been slowly fashioned by the just works of his Agelong Life.

And with him dwells Eirēnē for evermore.

He knows in its very truth that prophetic utterance :—

HE SHALL SEE OF THE TRAVAIL OF
HIS SOUL.

AND HE SHALL BE SATISFIED.

FINIS.

APPENDIX I

SPECIAL EDITINGS

IN view of readers who have made no study of the Greek language, it may be well to mention that a literal translation from Greek into English is not possible. The former language is very terse ; its words are composite and highly inflected ; and they often contain a collection of meaning which has to be unfolded before it can be restated in English words, phrases and sentences. Naturally, different translators would adopt different elements of expression ; and they would not always agree as to the precise amount of meaning to be formally restated.

In my own rendering, I have endeavoured neither to belittle nor to enlarge my author's meaning ; and as a safeguard, I have used brackets (square) for those words and phrases that might seem to be suggested by the text rather than actually said : and also for connective words and phrases which have no actual place in the original, but which are necessary for smoothness of reading, or for the continuity of ideas.

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The ancient MSS. contain many misspellings and other errors due to ignorant copyists ; but they were also, in my opinion, deliberately " emended " at some early date by editors who were quite unqualified to follow a great mystic's correspondence with his rare pupils. Passages left unaltered often supply a hint for restoration ; and so too does a study of common errors. Another powerful aid is the constant recognition that the great Apostolos would have things to say, and modes of saying them, that were in keeping with the dignity of a lofty and secret tradition ; and with that of an instructor of those great teachings that " are not written."

The following list* of corrections and restorations has been made by myself, and can be largely paralleled by other expressions and statements of my author. I have also adopted many readings not found in current texts, but these have been taken from the MSS. mentioned on page ii., as the basis of the present rendering.

It should never be forgotten that we have no copies of the Christian Scriptures that were made before the Fourth Century ; and that no scrap of the original writings or memoranda is known to exist. These originals, in the first instance, were penned at varying dates, probably on papyrus, and though treasured,

* See pages 275-6.

Appendix I—Special Editings

were not considered sacred. Ultimately they perished, and their actual wording has suffered many things from the beginning. Under those circumstances it is well to remember the Divine Saying :—

“Do not make treasures for yourselves of the treasures that are of the Earth, where moth and rust destroy . . . But make treasures for yourselves of the treasures that are [garnered] in Heaven, where neither moth nor rust can despoil.”—Matt. vi. 19.

APPENDIX II

Ἄμαρτία ('Sin'). A condition opposed to, or swaying from, the Truth : that which is apart from the wise and beneficial. An injuring of the Soul : ignorance : disharmony : failure to an ideal. A sinner is the opposite of the martyr—the one who really knows, or he who has attained. Symbolically, in some allegories, Egypt is ἄμαρτία. (E.M.).

ἄμαρτία..ἡ ἀποτυχία..ἡ ἄμαρπτία .. the reverse of
μάρτυς..ὁ..εἶδως τὸ ἀληθές.

ἡ ἀπαρτία..the reverse of τὸ ἀρῶ, τὸ ἀρμόζω.

Gud.

βλάβη. ἡ εἰς ψυχὴν ἐλάττωσις, καὶ ἡ ἄμαρτία. Zon.

Ἀνάστασις ('Resurrection'). Anastēnai is—to leap

upwards upon a cer-

tain accomplishment : whilst egerthēnai is—to be awakened from sleep. "The Resurrection of Christ"

is the regeneration of the Reasonable Nature from out mortality into Immortality : and from ignorance to an Undeceivable Wisdom.

ἀνάστασις χριστοῦ. ἡ μετάρθεσις τῆς λογικῆς φύσεως ἐκ
φθορᾶς πρὸς τὴν ἀφθαρσίαν, καὶ ἐκ τῆς ἀγνοίας πρὸς τὴν
ἀπλάνην γνῶσιν. Zon.

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ἀναστῆναι..τὸ ἐπὶ προᾶζιν τινα ὁρμῆσαι..ἐπὶ ἔργον.

ἐγερθῆναι..τὸ ἐκ τῆς κοίτης..ἐξ ὕπνου. Boiss.*

Ἀνδρέας (' Andrew '). The nature of the anēr : that is, the possession of an inner power : a condition of having been tried and approved. Andreia is a strength of soul, but rhōmē is a strength of body. Andria is greater than the nature of the politēs, being begotten from the enthusiasm of the Soul. Compare the Cross of Saint Andrew. X.

ἀνδρεία ῥώμης διαφέρει. ἀνδρεία μὲν γὰρ ἐστὶν ἰσχὺς
ψυχῆς. ῥώμη δὲ σώματος. Gud.

ἀνδρέας. δύναμις. εὐπρεπής. ἢ ἀποκρινόμενος. Hes.

ἀνδρία. οὐχ ἡ πολιτικὴ ἀρετὴ, ἀλλὰ ἡ μείζων ταύτης
περιγενομένη τοῦ θυμοῦ τῆς ψυχῆς. Zon.

στελλάνδρα. ἡ κόρη Hes.

Ἀνδρόβασμος (' Hero's Progress '). The Narrow Way. The quest of the

anēr. The path of the heroic mystēs.

ἀνδρόβασμος. στενὴ ὁδός. Hes.

Ἀνὴρ (' Husband '). The anēr is greater than the

Ἀνθρώπος (' Man ') anthrōpos. For anēr means, par excellence, someone who

is distinguished for a certain virtue : whilst anthrōpos means someone who is not distinguished for anything in particular. The word anēr indicates the hero,

* *Notices et Extraîtes*, Vol. 13, page 138, Part 2.

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the leader, the expert : it is said to be akin to *άνώω*, I complete : whilst the noun *άννσις* means a directing, a leading-up to the Above. Both the words *anthrōpos* and *anēr* may be of the common gender. See under “ *νυμφη*.”

άνηρ ανθρώπου διαφέρει. άνηρ μὲν γὰρ κυρίως λέγεται ὁ ἐπ' ἀρετῇ τινι διαπρέπων. άνθρωπος δὲ ὁ ἐπὶ μηδενὶ τινι διαπρέπων.... Gud. Steph.

άνηρ. παρὰ τὸ άνύειν καὶ πράττειν. άνυστικώτερος γὰρ ὁ άνήρ τῆς γυναικός Gud. Steph.

άνηρ..καταχρηστικῶς δὲ τῷ τοῦ άνδρός ὀνόματι συμπεριλάμβανεται καὶ τὸ θῆλυ γένος. Scholarios.

βροτήσεια. άνθρωπέια. Hes.

εὐνήτης. άνήρ. Hes.

Ἀποκάλυψις (‘ Unveiling ’). A making evident. A first-hand knowledge

before speaking. A fuller unfoldment of the essential nature. The Fuller Presence of [or Unfoldment by] the Christ.

ἀποκάλυψις. ἡ προφητεία. Gl. Gr. Min.

ἀποκάλυψιν. τὴν δευτέραν παρουσίαν. Gl. Gr. Min.

ἐκκαλύπτων φανεροποιῶν. Hes.

ἐν τῇ ἀποκαλύψει. τὴν δευτέραν τοῦ χριστοῦ παρουσίαν. Gl. Gr. Min.

ἀποκαλύψις. πρόγνωσις. Hes.

Ἀπόστολος (‘ Apostle ’). A general sent for an undertaking : or, as a leader

Appendix II

of the way up to a certain point of progress or responsibility. And, in particular, a Herald.

ἀπόστολος. στρατηγὸς κατὰ πλοῦν πεμπόμενος. Hes.

πλοῦς. πλοῦς τῆς νεῶς τὸ περιέγραφον, μέχρι οὗ τὸν φόρτον λαβεῖν ὀφείλει. ἀλλὰ καὶ τὴν πεζὴν ὁδὸν πλοῦν ἔλεγον. Hes.

Γαβριήλ (' Gabriel '). The Divine Messenger to Earth. The hermēneia of the word suggests the strength of man and of God. As a herald his nature is akin to that of Iris, the Messenger of Promise.

Γαβριήλ. ἐρμηνεύεται δὲ θεὸς καὶ ἄνθρωπος. Zon.

Γάμος (' Marriage '). A union of two, forming a Harmony. As a term in the Science of the Soul it means the union of the Higher and Lasting Principle (Spiritual Principle) with the Purified Soul (Human Principle): that is, the "Mystic Marriage"—into which every Soul enters at some advanced stage of its evolution, and from which the "SON" (Spiritual Consciousness) is, in a Virgin Birth, eventually Born. The Purified Soul is the Bride: the Lasting Principle is the Husband. Souls thus "Married" are becoming Perfect.

Compare the Myth of Psychē and Erōs.

γάμος. ἐτυμολογοῦσι δὲ παρὰ τὸ δύο ἅμα εἶναι, κατὰ μετὰθεσιν τοῦ δ εἰς γ..ἢ διὰ τὸ ἐγγαμίζεσθαι ἥτοι

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ἀρμόζεσθαι.

Gud.

τέλειοι. γεγαμηκότες.

Hes.

τετελεσμένος. ἀνδρογύνος.

Hes.

Γυνή ('Woman'). Or womb-man. Symbolically.

an enfoldment which receives and enfolds within itself the generative principles of all growing things. Or, in another sense, andris—that which has been generated from the members of the [sleeping] anēr, who is an Outbreathing of Divinity. The word gynē is said to be connected in meaning with the word Gē [Earth], and the word Gennain, To Generate. Regarded as the enfoldment from which, in time, greater phases [of Consciousness] are unfolded, the Gynē is the Zōē, the Mother of Increase-of-Being. The word often connotes the potential fruit-giving Earth [Ploutos or Panspermia]: also the Human Race which, in its aiōnian travail, eventually begets a numerous Spiritual Offspring: also the Human Soul which, under the Creative Plan, gives Birth to the SON [Fruit of God]. The state of continual transformation in Nature, for the sake of Fruition, is the Travail, or the "Order of Woman." In the Pythagorean schools, and others, the word gynē implied a certain age or stage. See nymphē.

γυνή. δυνή τις οὔσα παρὰ τὸ δυνεῖν ἐν αὐτῇ τὰ σπέρματα
τὰ ἀνθρωπεία. ἢ παρὰ τὸ ἐκ μελῶν τοῦ ἀνδρὸς

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γενναῖσθαι. ἢ ἀπὸ τῆς γῆς, καὶ τοῦ γεννᾶν. E.M.

γυνή. ἡλικία τις παρὰ Πυθάγορα. Hes.

γονή. παρὰ τὸ γῶ, τὸ λαμβάνω καὶ δέχομαι. E.M.

ὄλεθρος βαθύς. ἔνιοι ἐπὶ κόσμον γυναικείου ἀπώλεια.

Hes.

Πλοῦτος. ἢ Πανσπερμία. Hes.

Δεῖπνος ('Supper'). A principal meal. In the lexika it is quoted as the evening meal, and also as an after-dawn meal. The hermēneia of the word is said to be "After which it is needful to labour."

Symbolic meals are universal. They usually connote a body of people, co-operating in a certain ideal: also their idealistic communion with an Exalted Being. Personal amendment, steady service, or the fulfilment of a vow are amongst the sequenda of the Ceremony. A Symbolic Meal may be regarded in two aspects:

(i.) As denoting help received by an approved pupil from exalted instruction and inspiration; fruition; that is, Eukharistia.

(ii.) As implying a consequent obligation to labour for the less advanced; that is, Dei ponein.

δεῖπνος. παρὰ τὸ δεῖ καὶ τὸ πονεῖν. δεῖπνον γὰρ λέγεται μεθ' ὃν δεῖ πονεῖν. ἔστι δὲ τὸ λεγόμενον ἄριστον.

ἄριστον δὲ τὸ παρ' ἡμῖν πρωϊνὸν βρῶμα. Gud.

δεῖπνον. τὸ καθ' ἡμᾶς ἄριστον. ἢ τροφήν ἑσπερινήν. Hes.

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Ἐιρήνη ('Peace'). A condition of concord, or a having-been-woven-together :

harmony as a state transcending monotone. The Rainbow (Iris or Toxon) in its blending of seven colours suggests symbolically, a full number of parts whose resultant is bliss : all the words—toxon, iris and eirēnē—convey the idea of a putting-together, or of a building-up. To attain to the state of Eirēnē is—to attain to the full complement of Being under the Creative Plan, that is, to possess the full number of parts. The symbol of the outcome of this ripened growth is a boy-cherub—frequently included in the Horn of Earth's Fruits, as depicted in ancient art. He is the Divine Child of Ploutos, or Pan-spermia. Compare Pausanias*, who says "For this [sculptor, Kephisodotos] made for the Athenians a Ploutos holding the symbol [a cherub] of Eirēnē."

In Greek Myth, Iris was the messenger of the gods ; and her wand, made of two intertwined serpents, was the sign of Union, or of a future bliss. See Gabriel.

εἰρήνη. κόρος τελείος. Hes.

εἰρήνη. κατὰ τὸ ἡρεμεῖν τὸν νοῦν. Anas. E.M.

εἶρω. τὸ πλέκω καὶ συνάπτω. Zon.

ἴρεται. εἰσείρεται. συνάπτεται. Hes.

* καὶ γὰρ οὗτος τῆς Εἰρήνης τὸ ἄγαλμα Ἀθηναῖοις Πλούτων ἔχουσαν πεποικεν. Paus. IX., 16. 2.

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Ἱρις. καὶ γίνεται παρὰ τὸ εἶρειν καὶ λέγειν τὰ μέλλοντα.

E.M.

Θάνατος ('Death'). This word appears to equate the mortal condition ; and apothanatos, if such a noun were in use, would signify the quitting of the mortal condition. The Immortals were the Athanatoi—those apart from the fate of mortals. The verb apothneskein means literally, to strive to get away from the mortal state (thnēsis) : apothanein—to pass from mortality. The word analysis seems to be a synonym for [apo]thanatos. In actual usage, the native Greek would probably not be confused by the dropping of the preposition "apo."

ἄμβροτοι θεοί. ἄθάνatoi.

Hes.

ἀναλυσσεως. [ἀπο]θανάτου. ἥ διὰ τὸ ἀναλύειν ἐξ ἧς ἐλήφθη γῆς, ἥ πρὸς τὸν δημιουργήσαντα χριστόν.

Lex. Paul. Boiss.

ἐκφθορᾶς. ἐκ θανάτου.

Zon.

θνησίς. mortality.

Soph.

μόρος. φόνος. θάνατος. φθόρος. πόνος. μοῖρα τοῦ βίου.

Hes.

Ἱερός ('Sacred'). A derivative of this word is hierous, priest, who strengthens his "sheep" : "to bear wool" seems to suggest maturity of power. The root meaning appears to be either purity or maturity : probably both these

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ideas are included. So that the compound word hierarchē would signify the benevolent rule of those who were both pure and highly developed. Compare Hierosalem, hierophant, hieroglyphics.

ιερεῖον. τὸ πρόβατον εἴρηται, διὰ τὸ ἰεσθαι, ἡγὼν φέρειν

τὸ ἔριον. .λοιπὸν ἱερεὺς, ὁ τὸ ἱερεῖον εὔων. Anas. E.M.

ὀργεῶνες. μύσται. ἱεροφάνται. ἱερεῖς. Hes.

Ἰησους ('Jesus'). The root meaning of this word

is said to be "To Save" or

rather, To Make Whole. Written as IHS, we have the genitive of IA, which conveys the idea of great strength, or, more emphatically, of a principle that is basic and permanent. The name Iēsous, in conjunction with Khristos, is said to refer to the act of (Christ) entering into the body of an anthrōpos (enanthrōpēsis). See under Christos. Also page 271, with reference to the "Feast of the Epiphany" in the Early Christo-Jewish Church.

Ia. μία, καὶ μόνη, καὶ φωνή. Hes.

Ia. μία. ἡ φωνή, ἡ βία. Suid.

Ἰησους. σωτήρ. ἡ σώζεις, ἡ σώζων. Gl. Gr. Alb.

Κομᾶ ('has long hair'). Suggests the idea of joy and richness : fullness of

generative power : or productiveness from an underlying or preceding condition. "Hair," together with its variants "Wool" and "Horn" is a widely used symbol, indicating super-vitality or, at times,

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Divine Intelligence : *e.g.*, the radiant coiffure of the sungods. A synonym for komai is khloēphorei : the word khloē (or phloē) is used by St. Paul (" It was made clear to me by the things of [my] khloē." 1 Kor. I., 11.) with reference to his own super-developed psychic powers. See *χλοη*.

κομᾱ. γανριᾱ. μεγαλοφρονεῖ. ἡ χλοηφορεῖ. ἡ ἀγάλλεται.
Hes.

κομᾱν τοῦ γανριᾱν διαφέρει. κομᾱν ἐπὶ πλούτου [panspermia]. γανριᾱν ἐπὶ νεότητος [youth]. Gud.

Κόρη (' Maiden '). The name given in Greek Myth to Phersephonē, the Missing

Daughter of Dēmētēr. The word indicated a certain age or stage amongst the Pythagoreans, who, after great cultivation of the " Humanities " sought premature unfoldment of mystic faculties. The word parthenos is a synonym. The root-meaning of korē appears to be—a beautifying and a purifying : a ripening and a building together. It is possibly allied to the following.

κορέει. πληροῖ. Hes.

κορεῖν. κοσμεῖν. καθαίρειν. Hes.

κερῶ. τελειῶ. Hes.

κέρας κεφαλῇ, θρίξ, σάλπιγξ, δύναμις.. Hes.

κέρας. ἡ ἰσχὺς.... Suid.

στελλάνδρα. ἡ κόρη. Hes.

Κοσμος (' World '). An ordered condition, one of beauty, proportion, cultivation.

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Also a constituted union, an order, or a fellowship. Also a leader, a general, who has been trained and developed. The use of this word to indicate the "World" as an antithesis to the "Spirit" has obscured its real meaning.

κόσμος. καλλωπίσμος. κατασκευή. τάξις. κατάστασις.

ἡ στρατηγὸς κεκοσμημένος. κάλλος. Hes.

Μυστήριον ('Mystery') Literally "For the guarding of things learned in

secret." A Mystērion was a school, a sodality, or a mode of practice conducted in secrecy. Probably the imitations and shadows of the FEW Great Mysteries were numerous, but of these FEW the practices and aims were never divulged. Hypothetically, they may be said to have led their severely tested entrants into the far reaches of the Evolution of the Soul: to have stimulated them, prematurely, to the Second Birth—that is, to the Awakening of the Spiritual Consciousness in the womb of the pure Soul. The mystai eventually attained to True Wisdom—the Practical Knowledge of That Which Is.

μυστήριον. κατὰ τὸ μύειν κατ' αἰσθησιν νοῦ. καὶ τὸ

τηρεῖν τὸ νοούμενον. κατὰ δὲ Ὁρος ἡ διέτης γνῶσις

τῶν πάνυ πολλῶν ἀγνωσμένων. Gud.

μύστης. τελούμενος. σιωπηλός. τὰ μυστήρια μαθὼν,

μεμνημένος. Hes.

Νυμφή ('Bride'). The word connotes that which is, or enfolds, a new develop-

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ment. The Muses were Nymphai: the Mother of Zeus was a Nymphē: so, too, was Amaltheia of the skies. The calyx that embraced the coming rosebud was a nymphē; and also the web that shielded the winged creature emerging from the grub. And amongst human relations the newly married maiden (Korē) was a nymphē. Hippolytus records a notable paragraph with reference to the "Mystic Bride" and her Offspring—her own Spiritualized Self.

"For this [Greater Mysterion] is Heaven's Gate, and this is the House of God where the Good God, the Everlasting One, dwells: into which there shall enter none who is impure, or of the nature of the human soul or of the body; but it is kept for those only who are of the nature of the Spirit. [A House] where those entering must needs cast their robes: and [where] all must become Bridegrooms [draped in the seamless robe] having been made Andres* by virtue of the Virginal Spirit. For this is the Virgin who, receiving in her womb, both conceives and bears a Son, not psychical, nor physical, but a blessed Immortal—a Fruit of Ages.

The Saviour spoke clearly concerning these [Andres]. 'Narrow and steep is the Way that leads [speedily] unto Life Itself and FEW are they who

* Compare tetelesmenos=androgynos. Also paragraph 7, page 42.

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enter upon it. But broad and spacious is the Way that leads into the Everchangeable and MANY are they who pass on by it.' ”

ἀπαρρενόω ἀπανδρόω.

L.S.

νύμφαι..οἱ σκώληκες οἱ πτεροφνουῖτες....

Hes.

νύμφῃ..ἡ νεωστὶ γαμηθεῖσα. καὶ ἡ ἐν τοῖς ἄστροις ἄιξ, ἡ Ἀμάλθεια. καὶ Μοῦσα..καὶ ἡ τοῦ Διὸς μήτηρ.

Hes.

νυμφίος. παρὰ τὸ νῦν ἡμφιᾶσθαι καλῶς.

Gud.

νύος. νύμφῃ. ἡ τοῦ νιοῦ γυνή. παρὰ τὸ νεός.

Gud.

Αὕτη γὰρ, φησὶν, ἡ πύλη τοῦ οὐρανοῦ, καὶ οὗτος ὁ οἶκος θεοῦ, ὅπου ὁ ἀγαθὸς θεὸς κατοικεῖ μόνος, εἰς ὃν οὐκ εἰσελεύσεται, φησὶν, ἀκάθαρτος οὐδεὶς, οὐ ψυχικός, οὐ σαρκικός. Ἀλλὰ τηρεῖται πνευματικοῖς μόνοις, ὅπου δεῖ γενομένους βαλεῖν τὰ ἐνδύματα καὶ πάντα γενέσθαι νυμφίους ἀπηρσενωμένους διὰ τοῦ παρθενικοῦ πνεύματος. Αὕτη γὰρ ἐστὶν ἡ παρθένος ἡ ἐν γαστρὶ ἔχουσα καὶ συλλαμβάνουσα καὶ τίκτουσα υἱόν, οὐ ψυχικόν, οὐ σωματικόν, ἀλλὰ μακάριον Αἰῶνα Αἰώνων. περὶ τούτων φησὶ διαδόχῳ εἰρηκεν ὁ Σωτὴρ ὅτι “ στενὴ καὶ τεθλιμμένη ἐστὶν ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εἰσερχόμενοι εἰς αὐτήν. πλατεῖα δὲ καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ διερχόμενοι δι’ αὐτῆς.”*

Ὀλέθρια (‘Destruction’).

The *hermēnia* of this word implies “To suffer fully.” It probably suggested to the neophyte of the Mysteries, certain trials and sufferings con-

* Hippolytus, *Philosophumena*, Edit. Cruice, Bk. V., 8, page 173

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nected with premature progress : or some orderly measure of Undoing and Redoing comparable with the scientific idea of metabolism : or the travails of regeneration.

ὁλεθρος..ἐνυμολογεῖται δὲ παρὰ τὸ ὅλως θραύειν.... Gud.

ὀλοθρευτοῦ. δύναμιν τινα..τιμωρόν. Zon.

σωσόμεθρος. ὁ πρόδηλος, καὶ φανερός, καὶ μέγας, καὶ τέλειος. Hes.

Παραδόσεις (' Tradition '). The passing on, during personal intercourse, of a master's teachings and methods to his accepted pupils. The word usually implies that which is unwritten: and also an inner knowledge privileged to the suitable few.

παραδόσεις. ἀγράφους διδασκαλλίας. Hes.

ἄγραφα. ἀδοκίμαστα. οἶονεὶ ὑπὲρ ὧν νόμος οὐ γέγραπται.

*Lex. Seg.

ἑπιτρέπει. χαρίζεται. παραδίδωσιν. Zon.

παράδοσις..the esoteric doctrine of the Church. Soph.

Παρθενος. See κορη.

Πέτρα..(' Rock '). As a symbol, the word petra is used in an antiphrastic sense which, relying on an alleged composition of the word, suggests a rapid rising to a great height. Hence it is a synonym for the Narrow Way, the Way of the Mystēs : or, for the FEW who, in their

* Edit. C. Boysen.

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evolution, have passed the Narrow Gate. The Khristos, the Anointed in Godhood, is its Goal.

It may be remembered that Dēmētēr, when seeking the Korē, sat on a "Reverend Rock" (age-lastos petra). Hes.

πέτρα. διὰ τὸ πέτεσθαι ῥαδίως, κατ' ἀντίφρσιν. Gud.

πέτονται. πέτω..ἐκ τουτοῦ γινεται ποτ' καὶ σημαίνει τὸ

ῥψος. ἐκ τουτοῦ πετῶ.... Gud.

πέτος. τὸ ῥψος. Gud.

Πέτρος ('Peter'). Literally, a stone. As a symbol, the word is connected with

the preceding, and it implies a pupil of rapid progress, one who solves spiritual enigmas, and arrives at intimate knowledge: one who can be built into a Living House of Exalted Service.

πέτρος. ἐπιλύων. ἐπιγινώσκων. οὗτος καὶ Σίμων καὶ

Κηφᾶς καὶ Συμεὼν ἐλέγετο. Hes.

Συμεὼν. ὑπακοή. Zon.

Σταυρός ('Cross'). Generally, this word implies merely an upright, that is,

a standard: symbolically, it suggests a lofty aspiration. With the addition of a transom, considered from left to right, there is added the suggestion of progress: that is, breadth and height of development. The tau T is a suitable ideagram for great human aspiration and effort. When the upright and the transom bisect each other at right angles, we have

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the "Cross of the Resurrection," which signifies the completion of the aiōnian labours of the Soul, that is, the Anastasis. The circle on the Egyptian Cross ☩ conveys the same idea.

Compare [Jesus said to His Apostles] "He who has Crucified the world is he who has found My Word, and has fulfilled it according to the Will of Him Who sent Me."

[Jesus . . . sprach zu seinem Aposteln] "Der die Welt gekreuzt hat, ist derjenige, welcher Mein Wort gefunden hat, und es nach dem Willen dessen, der mich gesandt hat, erfüllt hat."*

σταυρός. σταῖ εὔρος, στάσις καὶ εὔρος, ἥγουν μῆκος καὶ πλάτος. Anas. E.M.

σταυρούς. ἐκ τοῦ εἰς τὴν αὔραν ἰστασθαι. Hes.

σταυροί. πάντα τὰ ἐστῶτα ζύλα, ἀπὸ τοῦ ἐστάναι. Hes.

Χάρις ('Grace'). Kindred with this word is kar,

whose root-meaning is strength, maturity, preëminence : the form khar suggests an intensification of the same ideas. As a synonym for kharis we may note terpsis—the act of cultivating and beautifying : of enriching in power, sweetness, and efficiency. The Graces, Kharitides, were the assistants of heavenly Aphrodite, who inspired and fostered influences that ripened and refined Earthly Being. Terpsikhore was the most winsome of all

* Page 257. *Koptisch-Gnostische-Schriften*. C. Schmidt, 1905.

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the Muses, and as she strung her golden lyre, she thrilled the whole Aitherial Realm. Only those who had the power of this inner Grace, Kharis, could awaken it in others. Hence the word connotes a gift from the greater to the lesser : a power awakened : fruition forwarded : and even a magical charm or endowment. But it also implies that the gift made was an award for progress already achieved.

When this word Kharis (" Grace "), so difficult of translation, was adopted by the cultivated writers of Early Christianity we may be sure that it lost none of its original power and suggestiveness of meaning. The " Grace " of God extends to all Nature and to all Mankind ; but its award is in keeping with the great psychic law " To him that hath it shall be given."

χαρείη. τερφθείη Hes.

χάρις. δωρεά. χαρά..καὶ ἀμοιβή κατὰ εὐεργεσίαν. Hes.

χαρίεν. καλόν. ἀγαθόν. ἀστεῖον. ὥραϊον. Hes.

χαρίσασθαι. ἀντὶ τοῦ κατορθῶσαι.... Suid.

" χάρις χάριν γὰρ ἔστιν ἢ τικτονοῦ' αἰ."

τουτέστιν, ἡ φύουσα τὴν χάριν, χάρις ἐστὶ

προνάρξουσα. Suid.

χαριτήσια. charms, spells. Soph.

προίτιδες. χαρίτιδες. Hes.

πρὸς χάριν. πρὸς τέρψιν. Hes.

Χλόη (' Ripeness '). The word suggests that which has been produced from below

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in the operations of Nature: the high mark of development: great productiveness. A synonym is *phlōē*, which implies great generative power. In the following, the word *ikhthys* (fish) is to be understood symbolically.

χλόη. παρὰ τὸ φλέω τὸ ἀναδίδωμι. φλόη καὶ χλόη. Gud. χλοάζει. ἀνθηρός ἐστιν. Hes.

ἰχθύς..διὰ τὸ ἴεσθαι ἀπὸ τῆς χλόης. ἥγονν φέρεσθαι ἀπὸ τοῦ βάθους. Gud.

Χρίστος ('Christ'). The word *Khristos* is the Greek word for Anointed, and connotes a king or other anointed leader. Speaking of Jesus the Christ, He is said to be an Intermediate between God and Mankind. The description "Khristos" must be understood to include both God and Man: whilst "Jesus" refers to the act of (Christ) entering into the body of an *anthrōpos* (*enanthropēsis*). [See page 271: also under Jesus].

The word *Kyrios* (Lord) includes, at times, the idea of Godhood. "And the Khristos is indeed a Lord Divine, by virtue of the Anointing of His Manhood in Godhood."

Χριστός. μεσίτης θεοῦ καὶ ἀνθρώπων. Ιστέον ὅτι τὸ Χριστός σημαίνει τὸ συναμφοτέρον θεός καὶ ἄνθρωπος. τὸ Ἰησοῦς; τῆς ἐνανθρωπήσεως. τὸ δὲ Χριστός καὶ κύριος, διὰ τὸ τῇ θεότητι χρίσαι τὴν ἀνθρωπότητα.

Gl. Gr. Min. p. 31.

APPENDIX III

Quotation from Greek Text of Poimandrēs. Edit.
R. Reitzenstein.

Page 328.—1. Ἐννοίας μοί ποτε γενομένης περὶ τῶν
ὄντων καὶ μετεωρισθείσης μοὶ τῆς διανοίας
σφόδρα, κατασχεθεισῶν μου τῶν σωματικῶν
αἰσθήσεων....ἔδοξά τινα ὑπερμεγέθη μετρῶ
ἀπεριορίστῳ τυχάνοντα καλεῖν μου τὸ ὄνομα
[καὶ] λέγοντά μοι· τί βούλει ἀκοῦσαι καὶ
θεάσασθαι καὶ νοήσας μαθεῖν καὶ γινῶναι ;

2. Φημὶ ἐγώ. Σὺ γὰρ τίς εἶ ;
Ἐγώ μὲν, Φησὶν, εἰμὶ ὁ Ποιμάνδρης, ὁ τῆς
αὐθεντίας νοῦς. οἶδα ὃ βούλει καὶ σύνειμί σοι
πανταχοῦ.

3. Φημὶ ἐγώ. Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν
τούτων φύσιν καὶ γινῶναι τὸν θεόν,..Φησὶν ἐμοὶ
πάλιν. Ἐχε νῶ σῶ ὅσα θέλεις μαθεῖν. κἀγώ
σε διδάξω.

Page 337-8.—27. ἐγώ..ἀνείθην ὑπ' αὐτοῦ δυναμωθείς καὶ
διδασχθεὶς τοῦ παντός τὴν φύσιν καὶ τὴν μεγίστην
θέαν. καὶ ἤργμαι κηρύσσειν τοῖς ἀνθρώποις τὸ
τῆς εὐσεβείας καὶ γνώσεως κάλλος.

29. ..ἐγώ δὲ ἀναστήσας αὐτοὺς καθοδηγὸς ἐγενόμην

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τοῦ γένους, τοὺς λόγους διδασκων, πῶς καὶ τίνι
τρόπῳ σωθήσονται. καὶ ἔσπειρα αὐτοῖς τοὺς τῆς
σοφίας λόγους καὶ ἐτράφησεν ἐκ τοῦ ἀμβροσίου
ὑδατος....

30. ἐγὼ δὲ τὴν εὐεργεσίαν τοῦ Ποιμανδρῆς ἀνεγρα-
ψάμην εἰς ἑμαυτόν, καὶ πληρωθεὶς ὧν ἤθελον
ἐξηγουράντην. ἐγένετο γὰρ ὁ τοῦ σώματος ὕπνος
τῆς ψυχῆς νῆψις, καὶ ἡ κάμνυσις τῶν ὀφθαλμῶν
ἀληθινὴ ὄρασις, καὶ ἡ σιωπὴ μου ἐγκύμων τοῦ
ἀγαθοῦ, καὶ ἡ τοῦ λόγου ἐκφορὰ γεννήματα
ἀγαθῶν....

31. ..ἅγιος ὁ θεός, ὅς γνωσθῆναι βούλεται καὶ
γινωσκεται τοῖς ἰδίοις.

Quotation from Greek Text of "Hymn to Heaven."
Orphic Hymns. Edit. E. Noel. 1885.

Οὐρανὲ παγγενετορ, κόσμον μέρος αἰὲν ἀτειρές
Πρεσβυγένεθλ', ἀρχὴ πάντων πάντων τε τελεντή
Κοσμοκράτορ, σφαιρηδὸν ἐλισσόμενος περὶ γαῖαν

* * * * *

Πανδερκές, κρονότεκνε, μάκαρ πανυπέρτατε δαῖμων
Κλυθ' ἐπάγων ζωὴν δόσιν μύστη νεοφάντη.

Quotation from Greek Text of *The Contemplative
Life* of Philo Judæus. Edit. F. C. Conybeare.

Page 39.—περὶ βίου θεωρητικόν.

Λέγω δὲ οὐ τὴν ὄψιν σώματος, ἀλλὰ τὴν ψυχῆς ἣ τὸ
ἀληθές καὶ τὸ ψεῦδος γνωρίζεται. Τὸ δὲ θεραπευτικὸν
γένος βλέπειν αἰὲν προσδιδασκόμενον τῆς τοῦ ὄντος

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θεας ἐφίεσθω, καὶ τὸν αἰσθητὸν ἥλιον ὑπερβαινέτω, καὶ μηδέποτε τὴν τάξιν ταύτην λειπέτω πρὸς τελείαν ἄγουσαν εὐδαιμονίαν. Οἱ δὲ ἐπὶ θεραπείαν ἰόντες, οὔτε ἐξ ἔθνους, οὔτε ἐκ παραινέσεως ἢ παρακλήσεως τινων, ἀλλ' ὑπ' ἔρωτος ἀρπασθέντες οὐρανίου, καθάπερ οἱ βακχευόμενοι καὶ κορυβαντιῶντες, ἐνθουσιάζουσι μέχρι ἂν τὸ ποθοῦμενον ἴδωσιν.

Quotation from Jamblichus' *Life of Pythagoras*.

Edit. A. Nauck.

11. 56. . . . ἔτι δὲ τὸν σοφώτατον τῶν ἀπάντων λεγόμενον καὶ συντάξαντα τὴν φωνὴν τῶν ἀνθρώπων καὶ τὸ σύνολον ἐυρετὴν καταστάντα τῶν ὀνομάτων, εἴτε θεόν, εἴτε δαίμονα εἴτε θεῖόν τινα ἄνθρωπον, συνιδόντα διότι τῆς εὐσεβείας οἰκειότατόν ἐστι τὸ γένος τῶν γυναικῶν, ἐκάστην τὴν ἡλικίαν αὐτῶν συνώνυμον ποιήσασθαι θεῶ, καὶ καλέσαι τὴν μὲν ἄγαμον κόρην, τὴν δὲ πρὸς ἄνδρα δεδομένην νύμφην, τὴν δὲ τέκνα γεννησαμένην μητέρα, τὴν δὲ παῖδας ἐκ παίδων ἐπιδουσαν, κατὰ τὴν Δωρικὴν διαλεκτον, μαῖαν. ὃ σύμφωνον εἶναι τὸ καὶ τοὺς χρησμούς ἐν Δωδώνῃ καὶ Δελφοῖς δηλοῦσθαι διὰ γυναικός.

Footnote. cf. Diog. Laert. 8. ii. :—τίμαιος τε φησὶν ἐν δεκάτῃ ἱστοριῶν λέγειν αὐτὸν τὰς συνοικούσας ἀνδράσι θεῶν ἔχειν ὀνόματα, κόρας, νύμφας, εἴτα μητέρας καλουμένας.

Trans. And Timaios says in the tenth book of his histories that he (Pythagoras) used to say that those [souls] banding themselves together with Andres [Illuminates]* received the names of gods, being called successively Korai [Virgins] : Nymphai [Brides] : Mēteres [Mothers]. O.

* Or, Hero-Souls.

(EXTRACTS)

The Key of Truth. A Manual of the Paulician Church of Armenia. By F. C. Conybeare. 1898.

Preface VIII-XI.—“ We are only acquainted with the early Christianity of the Jewish Church through the reports of those who were hostile to it. . . It is certain, however, that the christology of this Church was Adoptionist* . . . [In many parts of the East] Christianity was not planted by the efforts of Gregory the Illuminator, but was long anterior to him, and had an apostolic origin. . . .

In the West the Adoptionist faith was anathematized at Rome . . . as early as 190 A.D. but not before it had left a lasting monument of itself “ The Shepherd of Hermas ” . . .

The Liber Sententiarum is the record of the Inquisition of Toulouse from 1307-1323 ; and for that short period its four hundred closely printed folio pages barely suffice to chronicle the cruelties perpetrated in the name of the God of mercy by the clergy of the orthodox or persecuting Church of Rome. A hundred such volumes would be needed

* See next page.

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to record the whole tale of the suppression of the European Cathars.

And if we ask what has become of the literature of these old believers of Europe, an examination of the lately-found eleventh-century MS. of the "Peregrinatio" of St. Sylvia suggests an answer. This precious codex contained a description of the Feast of the Baptism, the old Christmas Day, as it was celebrated on January 6th, in Jerusalem, towards the close of the fourth century. It was the one tell-tale feast, the one relic of the Adoptionist phase of Christianity which the book contained; and the details of its celebration would have had an exceptional interest for the Christian archæologist of to-day. But the particular folio which contained this information . . . has been carefully cut out. If such precautions were necessary as late as the twelfth century, what must not have been destroyed in the fourth and fifth centuries, when the rival christologies raged all over the East and West? Then it was that the bulk of the Christian literature of the second and early third centuries perished, and was irrevocably lost. . . .

Theirs [Adoptionists] the tears, theirs the blood shed during more than ten centuries of fierce persecution in the East; and if we reckon of their number, as well we may, the early puritans of Europe, then

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the tale of wicked deeds wrought by the persecuting churches reaches dimensions which appal the mind. And as it was all done, nominally out of reverence for, but really in mockery of, the Prince of Peace, it is hard to say of the Inquisitors that they knew not what they did."

VI.—"The characteristic note of the Adoptionist phase of opinion was the absence of the recognised doctrine of the Incarnation. Jesus was mere man until he reached his thirtieth year, when he came to John on the bank of Jordan to receive baptism. Then his sinless nature received the guerdon. The heavens opened and the Spirit of God came down and abode with him. The voice from above proclaimed the chosen Son of God : a glory rested on him, and thenceforth he was the New Adam, the Messiah : was the power and wisdom of God : Lord of all creation : the first-born in the kingdom of grace.

Of divine Incarnation other than this possession of the man Jesus by the Divine Spirit . . . the Adoptionists knew nothing.

For those who held this faith, the Baptism of Jesus was the chief of all Christian feasts : and the Fish, the favourite symbol of Jesus Christ, because he, like it, was born in the waters. Hence it is that when we first, about the end of the third century,

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obtain a clear knowledge of the feasts of the church, we find that the Baptism stands at the head of them. It was not until the close of the fourth century that the modern Christmas, the Birth of Jesus from a Virgin, emerges among the orthodox festivals, and displaces, in the minds of the faithful, his spiritual birth in the Jordan. First in Rome, and soon in Antioch and the near East, this new Festival was kept on December 25th. In the farther East . . . the new date for the chief festival was not accepted."

It may be noted that the Lex. Zonaras explains the word Epiphany as—the administration in the flesh of . . . Jesus Christ.

ἡ.. Ἰησοῦ χριστοῦ ἐνσαρκος οἰκονομία.

CHIEF WORKS OF REFERENCE

*Unedited Texts.

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* These three unedited texts are referred to, in the present rendering, as A (Aug.), B (Boern), C (Clar.).

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REFERENCES

A Korinthians, V., 1 Read		πορεια	in lieu of	πορνια, πορνεια
„	„	δη	„	δε
„	3	ηδη	„	ηδη
„	8	ετυχθη (?)	„	ετυθη, εθυθη
„	VI., 8	υμας	„	υμεις
„	18	αιδιον	„	ιδιον
„	VII., 1	πορειαν	„	πορνιαν, πορνειας
„	3	αδελφωι	„	ανδρι Cp. verse 14
„	„	αιδιον	„	ιδιον
„	4	αδελφος	„	αηρ Cp. verse 14
„	8	ενκρατευονται	„	ονκρατ-, ουκ εγκρατ-
„	11	χωριζεται	„	χωρισθη
				Cp. verse 15
„	12	ΑΓΙΣΤΟΥ	„	ΑΠΙΣΤΟΥ
„	13	„	„	„
„	14	„ Σ	„	„ Σ
„	15	„	„	„
„	30	χαρακωμα	„	Χα
„	34	αδελφωι	„	ανδρι Cp. verse 14
„	IX., 8	η και	„	η ει και
„	16	αναγκαια	„	αναγκη
„	„	ΟΥΛΑΙ	„	ΟΥΑΙ
„	XI., 4	κατίσχνει	„	καταισχνει,
				κατεσχνει
„	5	εξηρημενη	„	εξηρημενη, εξυρημενη
„	6	κεκερασθω	„	καικερασθω,
				καικειρασθω
„	„	κερασθαι	„	κειρασθαι.
				κιρασθαι. κυρασθαι
„	„	εξηρεσθαι	„	ξηρασθαι, ξηρασθαι
				Cp. V., 2, 13

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A *Korinthians*,

		XI., 18 Read σχηματα	in lieu of σχισματα*
"		"	"
"	20	" ετεη	" ετει, ετι, εστι
"	XII., 3	" ΑΝΑΘΗΜΑ	" ΑΝΑΘΕΜΑ*
"	XIV., 9	" ως δερων αερα	" εις αερα Cp. IX., 26
"	12	" πνευματικων	" πνευματων
"	22	" † αγωνιστοις (bis)	" απιστοις (bis)
"	23	" ΑΓΙΣΤΟΙ	" ΑΠΙΣΤΟΙ
"	24	" " Σ	" " Σ
"	25	" ΤΕΛΩΝ	" ΓΕΛΩΝ†
"	XVI., 22	" ωφελει	" οφειλει
"		" ΑΝΑΘΗΜΑ	" ΑΝΑΘΕΜΑ
B	II., 8	" εξηλησα	" εσηλησα, εσυλησα
"	20	" ΛΗΡΕΙ	" ΔΕΡΕΙ
"	21	" οτε	" οτι
"	24	" παραμμιανελαβον	" παραμιανελαβον
"	26	" θαλυσια (?)	" θαλασσια
"	IV., 5	" ημην	" ει μη
"	7	" ημεν	" ωμεν
C	I., 17	" τοι	" τι
"	II., 2	" ἡ	" ει
"	IV., 12	" ημιν	" υμιν
"	21	" επαιησεν οἱ επαισεν	" εποιησεν
"	V., 15	" αποθανον	" απεθανον
"	VIII., 19	" υφ' ω	" υπ' ω
"	IX., 5	" οντως	" ουτως
"	12	" ευχαριστιαν	" ευχαριστιων
"	14	" εαυτων	" αυτων

* Confusion between these two words is not uncommon.

† Probably this word was first abbreviated, and afterwards corrupted.

‡ Lex. Hes. ΓΕΑΕΑ. ΤΕΑΕΑ.



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